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The CHRISTIAN CENTURY

A Journal of Religion

Russia in 1929
By Paul Hutchinson

PENTECOST
An Editorial

Churchmen and Jurymen
By G. Ray Jordon

Libraries and Religion
By Frank G. Lewis

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The CHRISTIAN CENTURY

September 25, 1929

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The Evangel of Pentecost

The First Reader suffers from an embarrassment of riches this week. There are too many things that he would like to talk about, and this column represents, after all, only about two minutes of talk.

The editorial this week is on the celebration of Pentecost. What he says seems obvious and self-evidencing—now that he has said it—but I am ashamed to admit that I never thought of it before. It seemed to me, just as it has seemed to most people I suppose, that Pentecost connoted chiefly an outpouring of effort resulting in an ingathering of converts. But what did that effort do to them after they had been gathered in? What change did it make in their manner of life, in their view of the world, in their attitudes toward their neighbors, their property and their enemies, if they had any?

*I don't think the evangelistic aspect of Pente*cost or of the celebration of it ought to be overlooked, but I am sure that the real evangelistic significance of it will be missed if we think of it merely as an explosion of "evangelism" and forget the reach and import of the evangel which on that day began to find utterance. The reverberations of Pentecost ought to reach Gastonia, and Geneva, and Washington, and the disarmament conference wherever it is held.

*Paul Hutchinson has seen a good deal of Rus*sia in two weeks. You will notice that he does not claim to have seen it all. But a trained observer can see a good deal in two weeks. Anyway, I think it is perfectly evident that what he says he saw is really there, and that he was not herded around and personally conducted by soviet agents and filled up with pro-red propaganda. I don't think it could be done—not with his kind of mind. It would be like trying to hold down a drop of quicksilver with your thumb. And certainly it was not done.

A couple of years ago Hutchinson wrote a book on China, "What and Why in China." Some reviewer called it "Who's Wu," and any number of people said that it gave them their first clear idea of the intricate situation in the orient. If he would write one on Russia I believe it would clarify that situation for many muddled minds. At any rate it would be clear and interesting if he wrote it. If he wrote a treatise on differential equations, you would be holding your breath to see how the story came out, and when you had finished you would know how the story did come out.

My two minutes are up. I wanted to talk about Shillito's call for prophets. (The Christian Century recently surprised me by saying that we needed priests.) And Mead's imaginary conversation at Gettysburg reminded me of something. (Note that this Mead is not related to Meade.) Don't miss Holman's letter just because it is in small type. He says things of importance about lobbies and their newspaper critics. But one can't talk about everything in two minutes.

THE FIRST READER.

NEXT WEEK

The Episcopalians and Christian Unity

An Editorial

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

NEGOTIATIONS looking toward a naval understanding between Great Britain and the United States have gone so far toward success that Premier Ramsay MacDonald will come to America to "clasp hands" with President Herbert Hoover and to take the short step necessary to a complete agreement. According to an official statement issued in London the negotiations have reached the point where it is agreed that Britain's tonnage in cruisers is to be 339,000 by 1936. Mr. Hoover asks for the United States 315,000 cruiser tonnage. Mr. MacDonald has conceded 300,000. The difference of 15,000 tons appears to be the measure of the "short step" that remains to be taken. The British propose to distribute their 339,000 tonnage in 15 eight-inch-gun cruisers and 35 six-inch-gun cruisers. The United States would distribute its 315,000 tonnage in 21 eight-inch-gun cruisers and 14 six-inch-gun cruisers. The British wish to cut the 21 eight-inch-gun cruisers to 18. Thus, in terms of categories, 3 eight-inch-gun cruisers are in dispute. The London statement does not explain how 3 eight-inch-gun cruisers (of 10,000 tons each) still in dispute are equivalent to the 15,000 disputed tonnage. It would seem that 30,000 tons are undetermined, instead of 15,000, unless the British propose to allow additional tonnage to be utilized in six-inch-gun cruisers. Mr. MacDonald believes that the unadjusted difference can be reconciled by a face to face conference with Mr. Hoover. He will sail on September 28, arriving October 4. Four days will be spent with Mr. Hoover in Washington.

Premier to Visit President

Naval Conference Called For Next January

CONFIDENCE in the ultimate success of an adjustment of Anglo-American naval interests is registered in a formal call issued by the British and American governments to France, Italy and Japan for a five power conference on naval limitation and reduction to begin the second week of next January probably in London. It should be borne in mind that any advance agreement between the United States and Great Britain is conclusive only as establishing a definition of parity between the two navies. Whether the gross tonnage shall finally be more or less than that used as a basis for Anglo-American negotiations, will depend upon the attitude of the other powers in the January conference. With parity defined and agreed upon in the terms of the Hoover-MacDonald understanding, it will remain for the conference to determine whether a substantial reduction below the 339-315(?) tonnage ratio shall be achieved or whether this tonnage shall be increased. It is pretty generally known, though not confessed, that Great Britain fixed her minimum requirements for cruisers at 339,000 tons not on the hypothesis of conflict with the United States, but on the hypothesis of a possible conflict with France and Italy in combination. If these powers and Japan agree to apply to their entire naval strength the ratio of 5-5-3-2-2 (In this order: Great Britain, U. S., Japan, France, Italy) established at the Washington conference of 1922 for capital ships, the way will be open for an earnest consideration of an all around reduction.

Good Hope for Reduction As Well as Limitation

BUT the question of substantial reduction waits upon the all around acceptance of a permanent ratio. It is believed that the Anglo-American agreement practically insures the acceptance of a reasonable ratio by the three other powers. Should Italy and France, or should Japan, threaten to wreck the conference by refusing to apply the present battleship ratio to cruisers, the British and Americans, standing on their mutual agreement, can say, Very well, you may build such cruisers as you see fit, but if you exceed the ratio you will find Britain and the United States building such cruisers as are necessary to maintain the ratio. It is hardly conceivable that any one or all of these powers would enter upon such a hopeless race with Great Britain and the United States. The outlook for the conference, therefore, is full of hope. Once the technical fundamentals are established, the problem of naval disarmament will be in the hands of the taxpayers of the nations. With the

growing sense of security under the peace pact, we may expect a progressive and proportional reduction until the huge navies of our war obsessed world have disappeared.

Doors Open Wide for U. S. To Enter World Court

THE last vestige of ground for opposition to America's adherence to the world court was cut away by action at Geneva last week. We do not refer to the adoption of the Jurists' report—the so-called Root formula—by the league assembly, but to the inclusion in the Jurists' report of two simple provisions offered by Mr. S. O. Levinson, of Chicago, which, if they had been considered originally would have rendered the Root formula superfluous. Mr. Levinson went to Geneva for the purpose of presenting the American point of view on advisory opinions and on the relation of the world court to the Peace pact. After conferences with Mr. Root, Secretary of State Stimson, Senator Borah and others, he determined to find out for himself just how much truth there was in the representations fed to American public opinion to the effect that European statesmen were adamant on the provision which gave the court unlimited authority to render an advisory opinion on any dispute which the council of the league might present to it. It was against this dangerous procedure that the senate in its ratification of adherence, in 1926, adopted reservation number five, which provided that the court should not consider, or render an advisory opinion upon, a dispute in which the United States has or claims to have an interest, without the specific consent of the United States. This reservation was unacceptable to the other nations in the court. Mr. Root's formula (which was more Sir Cecil Hurst's than Mr. Root's) for overcoming the impasse was to grant the United States special permission to withdraw from the court, without prejudice of good will, in the event that an advisory opinion was requested in a dispute to the consideration of which the United States objected. This was no solution at all, and would have put the United States in an ungracious relation to the court. Opposition to it was gathering headway in American public opinion. We were clearly destined for another heated debate over the world court.

Mr. Levinson's Great Service To Justice and Peace

MR. LEVINSON'S solution was as simple as it was effective. He asked that the Jurists' report (containing the Root formula) on revision of the statutes of the court include a specific provision that *no* advisory opinion could be asked for without the consent of the parties to the dispute. As these words are written the cables state that this provision has been unanimously passed by the assembly of the league. Thus, not only the Root formula is rendered superfluous, but the fifth senate reservation as well! The other service rendered by Mr. Levinson at Geneva was to close a possible gap between the world court and the Peace pact. The language of the covenant seems to give the council of the league the power to use force to effectuate a decision of the world court. In the senate debate on the court in 1926, it was admitted by both republican and democratic advocates of the court that its judgments were enforceable by a "league war." European statesmen have never pronounced on the point, but the possibility of such an interpretation clouded the title of the world tribunal as a genuine peace court. Mr. Levinson, as the author of the movement for the outlawry of war which came to its fruition in the Peace pact, wished to use the occasion of America's entrance into the court to sever the court completely from the European philosophy of "sanctions," that is, the use of war to enforce peace. He succeeded in doing so. The assembly took action definitely disavowing and repudiating the power of the league council to put force behind the judgments of the court. The nations now represented at Geneva have greatly added to the juridical character of the court by removing the danger inherent in a loose handling of advisory opinions, and by signing the compulsory jurisdiction clause, on which we commented last week. In disavowing all dependence upon force, and resting its authority upon public opinion, as does the United States supreme court in all inter-state disputes, the World Court for International Justice should now change its cumbrous name to the simple and luminous and noble title—the World Peace Court!

Albert W. Palmer Heads Chicago Seminary

CHICAGO Theological seminary has called to its presidency Dr. Albert W. Palmer, minister of the First Congregational church of Oak Park, Ill. He will succeed President Ozora S. Davis who resigned the office last spring on account of ill health after a notable twenty years of service. During the interval, Professor James H. Tufts, for many years head of the department of philosophy of the University of Chicago, served as acting president. In drafting a pastor for its presidency, the Congregational seminary has followed the Presbyterian precedent set by McCormick Theological seminary a year ago in the selection of Dr. John Timothy Stone. Chicago Theological seminary now has a history of something more than three quarters of a century, a venerable age for an institution in a city which is just beginning to plan the celebration of its hundredth birthday. After many years of honorable service, it entered upon a new era when it moved from its old home on the west side of the city to the vicinity of the University of Chicago and became closely affiliated with the divinity school of the university. Its impressive new buildings had been planned and partly erected when, by the benefaction of the late Victor Lawson, the

seminary came into the possession of a very large endowment which made it possible to extend its work in many directions and to become, in some respects, a research laboratory in theological education. The primary aim of the seminary has been, and continues to be, training for the pastorate. It is therefore appropriate that it should be headed by a man who has been conspicuously successful in important pastorates and who commands the confidence and respect both of his own denomination and of others.

A French Observer Find America Spiritual

THE casual observations of European critics about American civilization, whether favorable or critical, are not always highly significant, any more than the comments which Americans make upon European civilization the third day after landing at Cherbourg. And yet, it is always gratifying to hear of a foreign observer who can get his first sight of skyscrapers without being overwhelmed by the feeling that the piling of so much material upon a given area must indicate a materialistic temper. It doesn't, really. What it actually indicates is the high price of urban real estate and the mechanical perfection of elevators. A French author, M. Richard, who has spent much time in India and for a time collaborated with an Indian philosopher in the publication of a philosophical magazine there, is now visiting our shores. He is described as "a patriarchal figure with a flowing white beard," and we are further informed that he was born in 1874 and was a precocious child. He must be a precocious patriarch too. But however that may be, the point of interest is that he sees in America a nation which has built a magnificent pedestal upon which it is about to rear a more spiritual civilization than any which now exists. Europe is fatigued and preoccupied with the task of holding what it has gained. Asia is asleep though almost ready for a great awakening. America is beginning to "erect the image of an improved man." We hope so. There is room for improvement, we admit.

The Semi-Centennial of Single Tax

ONE does not need to be a convert to the single tax theory to appreciate the significance of Henry George's contribution to the reconstruction of our economic order on more equitable principles. It is now just fifty years since the publication of his great work, "Progress and Poverty." The golden anniversary of that event is to be celebrated by a Henry George Memorial congress in Pittsburgh, September 23-25, under the auspices of the Henry George Foundation of America which will, at the same time, be holding its fourth annual convention. The motto, "One great brotherhood—to abolish poverty," strikes a note of idealism which will appeal to most plain citizens as utopian. But, as Oscar Wilde long ago said in his argument for socialism, a map of the world which contains no Utopia omits the country at which humanity is always arriving. It is worth while to keep humanity's face set toward these objectives, brotherhood and the abolition of poverty, even if one is not convinced that any system of taxation contains the whole secret of the attainment of the goal. Single tax is, of course, more than a system of taxation. It is, in its purpose and anticipated result, a system of land tenure and a method of preventing the establishment of a monopoly in natural resources. Whether or not Henry George arrived at the right solution of the problem, he made a great contribution to the definition of it. He saw, as few of his time did, that it is impossible to have industrial democracy so long as a few own the land and its potential wealth, its mineral deposits, its water-power, its oil, its soil from which comes the material for food, clothing and shelter, while the many are their tenants at sufferance. It is a commonplace of economics that we have been more successful in production than in the just distribution of the values produced. Henry George tackled the problem of distribution. Most men's interest in distribution is confined to getting their own share. His was in devising a plan by which everyone would get his share. He was dealing with infinitely complex data. Perhaps he did not get the right answer. But he is deserving of honor—especially the sort of honor which consists in taking his problem as seriously as he took it and approaching it in his unselfish spirit.

Are Catholic Parents Free or Not?

IT IS very difficult for the non-Catholic, try as he will, to get an accurate understanding of Catholic attitudes in the matter of education. When it was proposed—unwisely, we think—to require by law that all children shall attend the public schools, the Catholic protest expressed itself largely in an affirmation that such a law would deprive the parents of their inherent right to control the education of their children. A Jesuit writer in "America," in the issue of September 7, says: "The laws and minor regulations which the Church has seen fit to adopt in no wise infringe upon the right of parents to control the education of the child. Undoubtedly that right is theirs. The Church not only admits but vigorously defends it." And again: "Nothing in the law of the Church looks to a suspension, still less to the abrogation of the natural right of the parent to control the education of his child." Half a column farther on, the same writer quotes from canon law, canon 1374: "Catholic children must not attend non-Catholic, neutral, or mixed schools," and he emphasizes, italicizes and repeats the further clause: "It is for the bishop of the place alone to decide in what circumstances and with what precautions attendance at such schools may be tolerated." Cardinal Hayes, in a pastoral letter of August 4, said: "Parents are not free in this matter.

Their strict duty is to send their children to the only school that can preserve the precious jewel of their Faith." The Jesuit writer quotes this statement too, and makes the first clause of it the title of an article in "America" for August 31. He adds: "That the non-Catholic and, specifically, the American public school imperils supernatural faith and every code of morals based upon it, is only too obvious. . . . As the public school exists in every town and hamlet, it is a danger against which Catholics cannot be too often warned." This writer expresses his amazement that so many Catholic parents do not understand that they "are not free in this matter." Perhaps they are misled by the statement that the law of the church does not abrogate the parents' right to control the education of his child. Simple minded people might easily suppose that they were free to exercise a natural right that has not been abrogated. On the other hand, Protestants are expected to read only the statement that Catholic parents have a right to control the education of their children and to ignore the statement that "it is for the bishop of the place alone to decide."

Pentecost

THE MOVEMENT is well under way in several American denominations for the observance next year of the nineteen hundredth anniversary of Pentecost. The idea is meeting with support from the Federal Council of Churches, the Y. M. C. A. and other agencies. There are signs that the possibilities of such a celebration are taking hold of the imagination of the churches and that it is destined to grow in power and appeal as the months pass by.

The conception is thoroughly sound and appropriate. Pentecost was the birthday of the Christian church. What more natural than that the anniversary of that great event should be recognized? And recognized in an especial manner when the anniversary rounds out an additional century? The fact that such a celebration has no precedent, that the church never before was sentimental about its birthday, is no reason against taking it up now. Indeed, the fact that the suggestion emerges now for the first time in the Christian centuries is itself significant. It is a tribute to the interest which the modern church takes in the reconstruction of its historic past, and particularly of the period of its beginnings. On the eighteen hundredth anniversary of Pentecost there was no such historical interest. Naturally, no one at that time thought of celebrating Pentecost. This historical interest has been awakened within the past hundred years. The activity of Christian scholarship in seeking to recover the facts and to reconstruct the setting of early Christianity has developed a new mind among Christian people.

The apostolic age was quickly forgotten by the historic church. With its rapid extension throughout the Roman Empire and its many contacts with Greek and Roman thought the new religion was transformed by adjustment and compromise and accretion into something which the apostolic group would hardly have recognized.

Worse than this, however, was the submergence of the historic personality of Jesus himself. The human scene in which he lived and in relation to which his teachings and life take on the significance of reality was allowed to fade out. Jesus became more a mythical than an historic figure. He was projected to a position of deity so far removed from realistic contact with humanity that his mother, the Virgin, was called in to mediate between him and the actual needs of his followers. Under the pomp and power of secular success, the simple and direct insights of the Galilean were obscured and forgotten. The story of Jesus, his message, his example, his human personality, was absorbed first in the messianism of the Jews and later in the mystery cults of the pagan world. The historical Jesus was lost. He was carried away by his own disciples, and hidden, and none knew where they had laid him.

But the church has found him again! It is no exaggeration to say that the average intelligent Christian of our time knows more about the Christ who walked and taught in Galilean villages and hillsides than has been known by any churchly scholar since the last apostle died. The scholars of our age have found him for us. He is not like the Christ of the creeds or of the great councils or of the hierarchy, or even of the saints. He meets us in the open way with no trappings or insignia of authority, on the level of our actual experiences with life, and in a manner so human and normal that we seem almost able to reproduce for ourselves the experience of his first disciples who gathered at his feet and listened, wonderingly and perplexed, to his words.

This quickening of the historical imagination of modern Christians by which we are enabled to envisage the actual person of him we call Master, is the most important feature of our Christian consciousness. For instead of bringing disillusionment and the breakdown of loyalty it has deepened our love and strengthened our devotion to him. With the quickening of the historical imagination there has come an awakening of conscience in respect to those principles of human relationship which Jesus taught and exemplified. What we call the ethical emphasis in modern Christianity is but the result of our freshened loyalty to Jesus. We feel that he must be taken seriously, that we cannot any longer call him Lord and not do the things that he says. His lordship is no longer merely a function of our personal salvation from sin. Nor yet is it a function of an ecclesiastical system. This we now feel has been sustained too long by an appeal to his alleged authority. The primacy accorded to Jesus by modern discipleship is that of a revealer of the moral purpose of God for men and women in all their human, social relationships.

Pentecost was the flowering forth of those life processes which Jesus set going in the souls of his first disciples. Their understanding of him was partial; it was rudimentary. His death had bewildered and disheartened them. They were ready to go back each man to his own routine way of life which had been interrupted when the Master called them with a voice they had felt to be peremptory. But those strange events which the gospels group under the concept of his resurrection had caused them to reconsider. Together, in one place, in prayer and fellowship, they awaited they knew not what, but they waited under the conviction that his unfinished work would be laid on them. If his broken life was to be completed, he, now alive though invisible, would surely empower them.

Something marvelous transpired. They heard sounds like a rushing, mighty wind. Fiery tongues seemed to sit on each of them. Their own tongues were unloosed. A throng gathered. At last the confusion of many voices was stilled, and Simon Peter stood forth as the spokesman of the group. In words of fire he declared that Jesus of Nazareth whom fifty days before they had nailed to a tree with brutal, bloody hands, was none other than their Messiah, that he had risen from the dead, that he would come again, and that he now calls upon men everywhere to repent. Awed by the strange happenings which Peter did not attempt to explain, but which he identified as the fulfulment not only of ancient prophecy but of Jesus' own promise, and pricked to the heart by the preacher's unflinching accusation, more than three thousand souls that day accepted Simon Peter's exhortation and, being baptized, formed the first membership of the new born church.

Out of that beginning nineteen centuries of Christian history have sprung. Here was the germinal point of the most significant phenomenon in the story of mankind. Shall we celebrate it? How can we help celebrating it, now that our historical imagination has become so important a factor in the creation of the modern Christian faith?

In describing the events of Pentecost we have deliberately chosen language which skirts around the moot questions of the miraculous: the physical resurrection of Jesus, the speaking with tongues, the Holy Spirit, the implications of Peter's messianic message, and all such matters about which equally Christian minds hold diverse opinions. We have tried to describe the event objectively, to find if possible a common denominator of fact upon which all who choose to call themselves Christians may unite in celebrating the birthday of Mother Church whose love embraces us all. Our purpose will have miscarried if our words provoke in any reader, be he liberal or orthodox, a disputatious reaction. Pentecost belongs to us all, and the return of our pilgrim feet to that threshold past which a rushing mighty power once entered our human world should find us, like those who first greeted its coming, "with one accord in one place."

In thus limiting the purpose of this editorial we are not suggesting that the celebration itself should likewise be limited. On the contrary, the best way to celebrate Pentecost is freshly to confront the problems of present-day religion under the light which Pentecost may throw upon them and in the spirit of expectant unity which marked that momentous day. It is just here that the aggressive advocates of the celebration seem to be, for the most part, misdirecting it, and missing the chief good which the august occasion puts within our reach. The recital in the book of Acts of the story of the church's birthday has long been the favorite textual platform of revivalism. Indeed, as the average minister adverts to the resurrection accounts only at Easter time, dismissing them, practically, for the rest of the year, so the early chapters of Acts have become identified with the opening days of a revival meeting. The technique of the revivalist is well known, and the strategy of launching his campaign from the pentecostal context is obvious.

It is not strange, therefore, that the prompting to celebrate the nineteen hundredth anniversary of Pentecost has found its chief outlet in the channels of revivalism. This is unfortunate in every way. Its effect is to narrow a broad and impressive idea into a special and dubious mould, putting it beyond the area of general interest. This is stating the case quite mildly. The truth is that revivalism is largely discredited in the thinking and habits of modern church people. Respect for it has steadily declined since the days of Finney and Moody, due not alone to the commercialism which has been associated with its later manifestations, nor to the false psychology that inherently belongs to it, but to a growing awareness that revivalism represents not the strength of religion, but its weakness. It is the strategy of desperation, not of power.

It is regrettable, therefore, that the denominations which have shown the heartiest interest in the idea of a celebration of Pentecost have allowed their plans to be fashioned by their evangelists or their evangelistic officiary. When the proposal came up to the Federal council more than a year ago, it was presented as an opportunity for a great evangelistic advance. As a result, the idea of such an observance was received with no such degree of enthusiasm as it deserved. But with such favor as it did receive, it was committed to the commission on evangelism. Thus the well-worn groove was followed. Pentecost, the church's birthday, had become so closely associated with evangelism that everybody took it for granted that a celebration of Pentecost would take the form of an intensification of evangelistic effort. And it was done.

On taking thought one can see that there were several other commissions to which the making of plans for an observance of Pentecost could have been submitted with at least equal appropriateness. Suppose the celebration had been referred to the commission on social service! Pentecost is big with meaning for the social gospel of today. Undoubtedly it was

no caprice or accident of circumstance which prompted the first disciples to express their fellowship, however naively, in a sharing of economic goods. Without attaching any normative character to their communism, who will say that the impulse behind it was not derived directly from their Master? Under the spell of his teachings, and with the new, vivid sense of his living presence, it seemed contrary to his will that there should be among them some who were rich and others who were poor. The outright division of their goods was their simple, albeit impractical, way of paying tribute to him. Waiving any criticism of this method, was their impulse sound? Does the modern church's easy acceptance of the inequalities of our economic and social order indicate that a great gulf separates her mind from the mind of Christ? Should Christ's disciples seek today for a way of life by which the acquisitive passion can be freed from the artificial stimulation provided by a fiercely competitive society? What should Christians do to make their witness effective in a society that is yet crassly and shamelessly pagan? Confronting such questions as these, the celebration of Pentecost could be made the occasion of opening up to the Christian conscience of our time the whole problem of social justice.

Or suppose the proposal had been referred to the Federal council's commission on international good will, with instructions to prepare plans for an observance of the nineteen hundredth anniversary of the birth of the Christian church! What staggering possibilities are here! Nineteen centuries of the Christian church—and the world's most horrible war only a decade behind us! Suppose that Dr. Cadman, preaching the league of nations sermon at Geneva, on September 1, had carried with him from the church of the United States a call for Christendom-wide observance of the day of Pentecost in terms of the international application of the Christian gospel! The dullest imagination can envisage the far-reaching effect of such a proposal.

These are but random suggestions of the possibilities inherent in the celebration of the church's birthday. We make no plea for the barring out of the true evangelistic note in the celebration. The very stones would cry out if such an attempt were made. The new time demands that the church shall attack its new problems with all the evangelistic ardor and glow of Pentecost itself. But it is no time to beat the tom-tom. The observance should be jealously guarded against professional or organizational exploitation. Pentecost is a time to pray and to repent, to study and to understand, to draw nearer to the historic Christ whose spirit was the breath of power that filled the whole place where his expectant disciples were waiting. It is a time to separate the accidental and ephemeral from the essential and eternal in the origin of the Christian church, and to proclaim for our day the everlasting gospel which, despite the church's indirections and failures throughout these nineteen centuries, by God's grace we still possess.

Russia in 1929

(EDITORIAL CORRESPONDENCE)

Warsaw, August 20

IN THE LETTER which I mailed yesterday I wrote of the religious situation in Russia. In this I desire to set down some observations on the current Russian situation considered as a whole. Normally, such a report would come first. But, as I said in my previous letter, I found the religious situation in Russia so critical that it demanded attention ahead of everything else.

It will be understood, I am sure, that what I write on the Russia of 1929 is not to be taken as any final or complete treatment of the subject. I am more keenly conscious of the inadequacy of my data than any critic could be. No person and no party spending only two weeks in Russia, no matter how crowded those weeks with interviews, inspections and general sightseeing, could possibly penetrate far beneath the surface of the situation.

Yet this does not render a report, even though made under these obvious limitations, valueless. In a certain sense, it gives such a report added value. For in this case the reporter is bound to deal only with those aspects of the situation which are prominent enough to push up through the surface of Russian life and compel the attention of even the passing observer. That is what this letter must be. It is simply an answer to the question: What is it in Russia that hits the traveler in 1929 between the eyes?

One gets, first of all, the impression of a vast, primitive land, which has been terribly wracked by war and revolution, but which with fierce energy and determination is winning its way back to stability, and is even beginning to go ahead in making of itself an independent world power. It is impossible to put on paper the sense which one gets, after seeing such cities as Leningrad and Samara or the country adjoining the Polish frontier, of the appalling destruction wrought by fighting and famine. This country has been clubbed and beaten until one wonders how a spark of vitality persists. Yet there is not only clear recovery from the losses of the war, revolution and famine periods; there is new development which, in many particulars, already goes beyond anything known in tsarist days.

Linked with this sense of recovery and advance goes the impression of the government's power. Whatever one may think of the kind of government Russia has, there is no escaping the fact that she has it. The soviet control is complete. It reaches everywhere. No other government in Europe, unless it be that of Mussolini, dares to impose its will as continuously and firmly on every aspect of the lives of the people who live under it. But this iron government obtains a genuine support in many quarters that are not communist. It is the fashion to speak of the communists as a small group—there are only about 1,400,000 members of the communist party at present—imposing its will on the rest of Russia. In

one sense this is true. But it must be acknowledged that the will of the communists is in accord with the desires of important non-communist elements of Russia. The minorities, for instance. So far as appears today, the chances of counter-revolution can be set down as precisely nil.

Under this strong government an enormous economic program is being attempted. In all the world there is nothing else like Russia's present "five-year plan." It is not only economic in conception; it includes every sort of cultural and social interest. But its economic goals are the ones which will strike the observer with most force. These provide a complete program, proposed by the working force in every industry in the country and coordinated and approved by a supreme economic council, whereby in five years' time the nation shall be made economically self-sufficient. The expansion which this implies is almost beyond belief. Yet the first year of the program, now ending, sees its economic objectives almost everywhere reached, and in many cases surpassed. While in Russia our party crossed the trail of the party of American industrialists which, under the auspices of the American-Russian chamber of commerce, had been making a most extensive tour of industrial centers. I think it fair to say that every member of that party had been deeply impressed with Russia's present economic program, although many of them did not disguise their belief that in this respect the government has bitten off much more than it can possibly chew.

Any consideration of the economic position is bound to draw attention to the extent to which everything in Russia is now conducted in such a way as to favor the worker. So far as there are advantages within the U. S. S. R. they are all on the side of the worker. In such matters as wages, hours, conditions of labor, the protection of women and children against economic exploitation, health and unemployment insurance, old age pensions, vacations, the provision of recreation, and things of that sort the worker might be expected, in a socialist revolutionary nation, to have the advantages which he enjoys in Russia. But in Russia the worker's favored position goes beyond this. It goes with him when he rents his home; it goes with him when he buys his food and clothing; most important of all, it goes with him when he enters court. Frankly, the processes of law are loaded in favor of the workingman. One who has watched what goes on in the courts of other countries, when matters involving persons of wealth and persons of no wealth are involved, can hardly escape noticing a revolutionary effect of this kind.

I should speak of the impression produced by the intensive social service work which is carried on, especially in the cities. One of the best things about the soviet regime is its unceasing concern for child welfare and education. But considerations of space force me to pass this by in order to speak of the impression produced by the manner in which the government is tackling its agricultural problem. Admittedly, the peasant is the soviet's great unsolved problem. He now has the land, so that his fundamental demand is satisfied. But he is anything but a communist, and the question remains as to whether he can be brought into anything like a communized social order. The soviets are attacking this problem head on. By a system of heavy taxation, and by ruinous pressure on the kulak (the peasant farmer who has shown ability to get ahead on his own), the soviets are attempting to force the peasants out of individual farming, either into cooperative farming or into the daily-wage system on soviet farms. Neither of these attempts has as yet progressed beyond the opening stages, cooperative and soviet farms together last year furnishing only two per cent of the grain crop. But soviet officials, when questioned, affirmed without hesitation that it is the ultimate purpose of the state to do away with individual farming. Personally, I do not see how they can succeed. But they are certainly making the effort, and you cannot travel about Russia without being impressed with the tremendous issues which this creates.

Such things as these may be listed as among the constructive elements in the contemporary Russian situation which are fairly sure to impress any observer. But the story cannot stop here. There are other elements equally prominent—some of them even more prominent—and of a far different character.

The first of these is the obvious fact that Russia considers herself in a state of war. As I said in my previous letter, I do not mean by this that she is conducting her internal affairs as though she *expected* war, but that she is conducting them as though she is *now* at war. In another letter I will tell of some of the irritating and seemingly foolish inconveniences to which our party was subjected, inexplicable until this underlying fact was taken into account. Persons who saw Russia three years ago and saw it again this summer spoke of the "tightening up" process everywhere under way. This is precisely the process through which any country goes when it is at war. The United States knew it vividly in 1917 and '18. Today in Russia the secret service is continually on the job. There are secret accusations; secret trials; secret condemnations. Any disagreement with the government is not to be tolerated, even when that disagreement may come from men and women of unquestionable revolutionary devotion, like the Trotskyites. The terror is again abroad in the land. It is almost impossible, for example, to induce a communist party member to discuss the Trotsky case, unless it be in terms of virulent denunciation of Trotsky which cannot possibly offend any listening G. P. U. ears.

Moreover, this five-year program of which I have already spoken has as much military as economic significance. Perhaps more. It is to invest a billion and a half dollars in new plants and to double industrial output, but a study of the details will show that the development is largely in the heavy industries

—the industries that are most essential to modern warfare. While we were in Russia the Chinese crisis occurred. It was used everywhere as an incentive to induce the population, which had already, out of its meager wages, absorbed two internal industrial development loans, to subscribe for a third, which will probably be of about 750,000,000 roubles, and will be largely subscribed before it is formally issued. "The government owes Chiang Kai-shek a commission," one journalist remarked. And a trained American observer, who has spent years in Russia, and returned to Moscow from central Asia on the day our party reached the capital, told of hearing again and again the statement, "We cannot afford to go to war with China or anybody else now. But just wait until our five-year program is completed, and then the rest of the world had better look out." Undoubtedly, the principal significance of the five-year program in the popular mind, at least in the cities, is that is is expected to make Russia so self-sufficient that she can stand up to the rest of the world without fear.

Every observer in Moscow, no matter how sympathetic with the purpose of the soviet government, admits a rapid increase in the spirit of militarism. Russia's army today numbers more than half a million. Such testimony as I was able to gather rated it as an efficient fighting machine. Behind it stands a large reserve; the armed Red guards; and the readiness of most of the unions to enlist whenever they are convinced their revolution is imperiled. The army is exalted everywhere. One of the worst civic penalties that can be visited on a citizen is to deprive him of the right to serve in the army. To be a Red soldier is held up as one of the loftiest privileges to which a schoolboy can aspire.

Of course, this militarism is presented wholly in defensive terms. The image being fastened on the Russian mind is that of a beleaguered land, surrounded by a circle of implacable enemies. The Red army is in existence merely to hold these enemies at bay. And I suppose that if a defensive militarism can be justified anywhere, it can be justified in Russia. But its presence and its growing influence cannot be lightly dismissed. It is no small matter that the tens of thousands of Young Pioneers who gathered in their convention in Moscow over the last week-end carried on their flags the motto: "Be ready!" Or that these same Young Pioneers are today being taught, in their local groups, that the Boy Scouts are their inevitable enemies who will some day grow up to face them in battle.

If you look at Russia in 1929 you must face the fact that she regards the rest of the world—*all* the rest of the world—as an enemy. Lenin spoke in 1919 of the inevitable attack which the capitalistic states would launch on any nation with a social order not their own. His words are quoted and re-quoted as so much holy gospel. So, while Russia conducts her internal life as though a state of war existed now, she goes ahead toward what she believes will be an open and probably concerted attempt at invasion. It is useless to try to convince any communist that this is a baseless nightmare. He reads the history of the years since 1917 in such a way as to convince himself past argument that the other nations hate Russia, are constantly plotting against her, and will one day combine to crush her. What else, he demands, can explain the invasions of 1918-19, invasions in which even the United States, without declaration of war, took part? What else can explain the series of raids on consulates, legations, commercial missions—a series that culminated, in his thinking, with the Arcos raid in London? What else lies behind the present Chinese seizure of the Chinese Eastern railway?

It is worth looking at this Chinese crisis for a moment, just as an example of the way in which the Russian interprets current history. He will tell you that Russia has been incredibly patient in this matter. For more than two years she has protested, using diplomatic channels, against China's failure to observe the provisions of the agreement covering the railway made five years ago. But as long as Russia was protesting against the treatment being accorded her and her citizens, other nations took no notice. When, however, China actually seized the railway, throwing some Russians into jail and driving others out of their homes and employment, Russia's note demanding a conference within three days produced immediate action by the rest of the world. Why? asks your Russian. Why did China seize the railway in the first place? Obviously it produced a situation of great peril to her. Therefore, obviously she must have been egged on by other powers. Why did her first appeal for help bring such instant diplomatic response, when Russia's appeals, over a two-year period, had gone unregarded? And why did the international proposals, when they came, take the form that they did?

This carries the matter a step farther, into a realm of speculation that will strike Americans as utterly fantastic. But you cannot understand Russia, nor the peril in which the peace of the world stands by reason of Russia's present state of mind, unless you realize that the Russian believes—believes to the tips of his toes—that Mr. Stimson's notes and diplomatic moves and suggestions of a possible internationalization of the railway took the form which they did because it is the purpose of the United States to move into Manchuria and seize economic control of this immensely important railway, wresting it from Russia under the guise of disinterested intervention to preserve the peace. When a Russian tells me that—and many have—I tell him he's crazy. But that doesn't make him any less a danger to future peace.

It is impossible to travel, as we did, from Leningrad to Saratov—or practically from the Baltic to the Caspian—in 1929 without discovering that there is growing up within Russia a fear psychosis startlingly like that which obsessed Germany prior to 1914. Only this has even deeper and wider bases. Germany, although encompassed, as she believed, within an iron circle, had a few friends—Austria, Bulgaria,

Turkey. Russia has none. And Germany felt only political isolation, while Russia feels not only political but economic and, what is more important, social ostracism. She feels that she is regarded by the other nations as a pariah, a social leper. And so she believes that the time is bound to come when they will combine to exterminate her present social order, lest she spread infection in other lands.

In this it seems to me that contemporary Russia is making a tragic misreading of the content and future meaning of current events. But this does not alter the gravity of the outcome of such a misreading. And unless Russia can be induced to see the other nations in another light, I do not see how humanity can hope to escape from the ultimate coming of the incident that she will interpret as the beginning of invasion, out of which God only knows what catastrophe may come. But how can this change in Russia's mind-set be brought to pass? That is a question for the statesmen and peace-lovers of the world to answer. Here I can only record my judgment that the policy of blockade, of shutting Russia off by herself and leaving her to stew in her own juice, is precisely the way by which to foster her fear and to make certain her ultimate outburst under the impulsion of that fear, shattering the peace of mankind. Are there difficulties, dangers even, in bringing Russia into the family of nations? Certainly there are large difficulties and grave dangers. But the dangers of continuing to treat her as without the pale are far more grave. Of this, my brief contact with her swiftly rising militarism has convinced me.

PAUL HUTCHINSON

The Horse and the Popcorn

A Parable of Safed the Sage

ONCE upon a time there was an Horse; and that much of this story is true, for that was in the days before the Automobile. And the residue of the story I tell as I heard it, but whether it be true or not I will not affirm. And this Horse jumped over the Fence and found himself in a Corn Field. And the Corn that grew in that Field was Popcorn. And it was a Very Hot Day. And the Corn Popped in the Heat. And the horse saw the Ground white with the Popped Corn. And he thought that it was Snow. And he laid him down in the Popcorn and Froze to Death.

And if I shall be told that no Horse was ever such a Fool, but that even the most Logickal of Horses would have had too much Horse-sense for that, I answer that if no horse could be such a Fool, then I am certain there have been men of whom this might have been true. For there be men who have so much Logick that they have No Horse Sense.

And concerning such men and their theories did a Prophet whose name was Holmes write of the One Hoss Shay that was built upon the Logickal Principle that if a Shay be constructed that no Part is any Weaker than any other part, it can never break. And what he had in mind was a certain form of Theology that was dominant in his own time, which was so Logickal that it could not be attacked in any one part, but which in due time went to pieces all in an Heap.

But that form of Logick doth apply quite as well unto some of the Science of this day, and very much more certainly doth it appear in some of the Metaphysicks of this day, than in the Theology of the day of Oliver Wendell Holmes.

Now it might be that if an Horse were to discover the ground about him to be white, and if he could assure himself that the whiteness was that of the Snow, he might find Logickal Justification for freezing to death upon so Hot a day that it could Pop Corn. But it were better for him to Bite it first, and possibly he would find it advisable to Feed rather than Freeze.

I have endeavored never to permit my Logick to get the better of my Common Sense. And if in this One Particular, men who are otherwise wiser than I could be as wise as I, half the systems of Theology and Two-thirds of the systems of Metaphysicks that afflict Humanity would go to the scrap-heap before Sundown.

VERSE

Footnote of Sadness

THOUGH I love Life—though I say *Yes* to Earth—
And though I carve the gargoyles of the mind,
Delighting in rich humor and good mirth—
Nevertheless I know the dark behind
Our human sunlight. Earth's iron agonies,
The huge and haunting sadness of the soul,
Are like gaunt Winter past the flaming trees
Of swift October, or the distant roll
Of surf, to one who walks amid the flowers
In a quaint garden hidden from the sea,
Loitering through Summer's quiet and brilliant hours
To the stern music of Eternity.
Always within my heart I hear the roar
Unending, of the surf along the shore.

E. MERRILL ROOT.

Song

TIME, you heal so many things,
What's best to cure my woe?
Watch the flower wherever swings
The scythe with which I mow,
And you shall know.

Hope, you often lead to light;
Point now my journey's way.
Straight ahead! Beyond the night,
Wherein you blindly stray,
Blooms perfect day.

CHARLES G. BLANDEN.

Wanted—Prophets!

By Edward Shillito

WHEN ST. PAUL wrote to the Corinthians he gave a list of the gifts of the Spirit—apostles, prophets, evangelists, teachers, healers. It is a long and varied list, which shows how generous and comprehensive was the idea of the Christian society in its earliest days. Through these workings of the one Spirit, the manifold wisdom of God was carried down all the roads which united human lives. All were offered to the Spirit of God.

To take these particular examples as final and definitive—as we say of a book—is to miss their meaning. To speak of "tongues" today is to speak of something almost unknown and the "interpretation of tongues" is no longer an energy of the Spirit for which the church has need. The literalist here misses the truth. What was taught by St. Paul was the truth that the Holy Spirit through men and women who are ready to be used will work along every line of human activity. None of the network of roads which link man to man can be closed to the Spirit of God. It was the varied working of the one Spirit about which St. Paul was concerned. The roads might be many; old ones might be overgrown with weeds; new ones might be built. St. Paul was eager that none should be untrod.

Many Kinds of Prophets

It might be claimed that it is truer to the mind of the apostle to say: "He gave some—apostles, prophets, teachers, and he gave some—journalists, poets, artists, dramatists." For there are many roads available now which were unknown in Corinth; and these also can be ways over which the Word of the Lord may be carried. A living church will never limit its ways of approach to mankind. No road is common or unclean. If we use the old words, we do well to relate them to modern life. "Apostle" means missionary, and if there are any who can claim an apostolic inheritance it is still those who are sent forth overseas in the name of our Lord.

But the "prophets"—where are they? And what place is there for them in the service of the modern church? An Indian, let us say, reads the New Testament, and being much concerned with the spiritual life visits a Christian country to discover for himself how this great mystery, the church, preserves its tradition. He is filled with eager expectation; he is about to see the living Church of the New Testament. "He gave some—prophets." Where if anywhere are they to be found, and what use if any does the church make of them? He would not find the word out of use. On the contrary, he might be surprised to discover how familiar it was in descriptions of certain writers, preachers and statesmen. In such and such a church a preacher is said "to exercise a prophetic ministry." In this or that book the note of a prophet is detected. In the crisis of a great war certain statesmen assume the role of the prophet. We are free, perhaps too free in our use of the word.

Who Is a Prophet?

The careful reader of the Old and New Testaments does not use the word "prophet" idly or vaguely. He is not prepared to apply it to every good preacher or earnest statesman. Certain conditions must be fulfilled, unless the word is to be debased in meaning. Before we call any man a prophet we must know something about him. The prophets of Israel have set the standard for all time. When we say "prophet" we think of Isaiah or Amos or Jeremiah. It is true that in the early Christian church certain of the functions of the Hebrew prophet were not fulfilled by those who bore their name. Clearly there could be no place in Corinth or in Ephesus for an Isaiah, with his mission to a state in the hour of its destiny. Some tasks of the prophet were in abeyance, but it might well be maintained that as soon as the church, the new Israel, entered into the very heart of nations, there was a place once more for the prophetic voice of a Jeremiah or Ezekiel. Only for a short time was there no place for the prophetic witness to nations.

Today it is necessary to claim for the word its full content. In the present situation we need prophets who will do for this generation what the prophets of Israel did for theirs. When we therefore speak of a preacher, or statesman, or journalist as a prophet, we must mean that he is a man who speaks under the urgent pressure of the Hand of God. We must catch in his voice the note which cannot be mistaken. *Thus saith the Lord.* The Lord God must have spoken to him in ways which we may not know, but which we cannot ignore. We must be sure that he has been admitted into that world within the world, which the prophets knew, a holy and terrible place. He must have felt the constraint of the living God. "Moses, Isaiah, Jeremiah and Jonah refuse to serve him, not in truth on mere moral or psychological grounds but because of a last constraint in the presence of Him, to fall into whose hands is a fearful thing." The prophet must always have known that voice which startled Amos as the roar of a lion in the desert; he must have shared some at least of the humbling and isolating experiences of those solitary men and women in Israel. Out of that strange world he must have come to us, whether we see him in the pulpit or the senate.

The Will of God

Once more, the prophet must be one who declares the will of God not upon the individual life primarily, but upon the life of the community, and of the nations. The prophets of Israel were concerned for the most part with public affairs; they were given to

see upon the screen of the nations the writing of the divine Hand. They did not provide two grades of righteousness, one for the guidance of the individual Israelite, the other for the policy of Israel. The prophet in that age, and it still is true, was not a man who believed that politics was a field of operations upon which the voice of religion must not be heard. On the contrary he was much more of a statesman than a preacher in the modern sense, and more of a poet than a writer of prose. He saw that a nation could obey the Lord God, or disobey. He knew that its decisions conditioned in a far-reaching fashion the life of the individual man. The prophet then and the prophet now sees that it is impossible for the individual soul to be perfected unless the process of his redemption is carried through to a finish. He must be set in the midst of a redeemed community.

Since there are other forces at work, and other standards established in the field into which the prophet is called, he must expect misunderstanding and hostility, and he must be prepared to endure the Cross. No man who cannot do without popularity can ever be a prophet. "Mr. X. is a prophet, see how his church is filled." That is a formula of doubtful value. "Mr. X. is a prophet, see how the windows of his church are broken"—that is more probable. It is not, of course, inevitable that the prophet should suffer, but it is more in line with the precedents of history. Nor can we forget the words of our Lord upon the past and the future of the prophets. His disciples were to be prepared for persecution and were not to count themselves above the prophets in this matter. As Jesus looked upon Jerusalem it seemed to him to be the place of the martyred prophets. Men erected their monuments, where their fathers had slain them. The prophet will never bargain for popularity; he knows that he must speak words which, if they are accepted, will threaten vested interests. He pleads for a new order, and he must expect the old to fight for its existence.

Defiant of Convention

One thing more must be said of the prophets; they are not afraid of the face of man, not even afraid of being less than respectable. They use symbolic actions; they are not even afraid of being sensational. When Keir Hardie, the first member of the labor party, arrived at the house of commons in a waggonette with a cloth-cap on his head, he was signalizing in dramatic fashion the arrival of a new force in politics. In this and in many other ways Keir Hardie had the prophetic fearlessness and dramatic style.

The prophet is not an official. His cannot be a piece of routine. The prophets of Israel did not arrange to deliver their prophecies twice a week at fixed times. They did not engage to write for every Wednesday evening's paper. That is the honorable work of pastors and evangelists and teachers. The prophet is not appointed for life. He may be a prophet only for one brief moment. There may be long silences between his words. How little do we know of the lives of Isaiah and Jeremiah! And of John the Baptist, only a brief part of his life. Prophets were aroused, quickened, inspired not to make a continuous comment upon public affairs—that is the serious task of the journalist or the teacher. The prophet may have a thousand other duties to fulfill as an ordinary citizen, but as a prophet he may be called for one task only. All his life may be gathered up into one moment.

Prophets must be content for the most part with the praise of after generations. In their own they are uncomfortable and exasperating beings. In the Epilogue to St. Joan, the Saint returning from the dead asks,

"Are none of you ready to receive me?"

Cauchon: "The heretic is always better dead. And mortal eyes cannot distinguish the saint from the heretic. Spare them."

Dunois: "Forgive us Joan; we are not yet good enough for you. I shall go back to my bed."

One after another puts the same plea, and the Gentleman from Rome declares that he must return for fresh instructions since the possibility of her resurrection was not contemplated in the proceedings for her canonization. That is how the story goes; in the moment of his or her prophesying, the saint is never likely to be treated other than the way in which the Lord himself was treated. A disciple is not above his Master.

Under the Hand of God

Where then are the prophets? If an occasion came, such as came to Amos and Isaiah, what kind of man should we need? We have seen that they are not officials; their office is not a permanent one; they do not remain prophets for life; they cannot be counted as ready to pronounce oracles at any time; they do not act periodically. They are the standard bearers of an unearthly order of life. They are under the Hand of God. They are his elect.

The state always needs prophets and needs them not in marble monuments, but in flesh and blood; without such vision the nations perish. There is a demand for men who plainly come from another realm and are not to be cajoled or bribed. They will declare the naked truth about war, and industrial wrongs and all forgetfulness of the poor. They will stand always for the other side. They will apply the Christian gospel to things present, as well as to things past. They will act as a quick and sensitive conscience to the community.

The church must provide and welcome the prophets, and it will only do this when there is a high tide of earnestness and spiritual reality among the rank and file. "Would God that all the Lord's people were prophets!" Moses cried, and before we are likely to receive the prophet in the name of a prophet there must be a higher level of serious and courageous faith. All the Lord's people must at least know and reverence the prophet. When his voice is heard

the church should rally to it; the prophet must not be sacrificed to expediency. The ancient prophets always had groups of disciples who stood by them and kept alive their message. The witness of a prophet in these days would be immensely increased if instead of being left alone, he had behind him the prayer and the faith of the whole body of the church.

The Prophet-Spirit

There have been many in this age with something of the prophet-spirit. Among them there has been one, Josephine Butler, whose life could be told easily in the very language of the Scripture. If it were necessary to choose out an example of the prophet strain we should remember how the Word of the Lord came to her in the hour of the Contagious Diseases act; how she obeyed and proclaimed that Word with authority, how the vision brought her often into thick darkness, how she waged a warfare for justice on the plane of political life without ceasing to be a spiritual leader, how she applied to the definite case of outraged womanhood the great Christian doctrine of the sacredness of human personality, and how not by might nor by power, but by the Spirit she prevailed. No one who reads Josephine Butler's life will say that there is no prophecy in these days.

The prophet arose; but though she was followed by many from within the church, it must be confessed that she was not received in the name of a prophet by the church as a whole.

We do not need a new order of prophets. The prophet need not wait for ordination. There is no call for men and women who shall be always prophesying. It may be that for each occasion as it comes the Spirit of the Lord will come upon some one; and he may pass into silence when his witness is given. But the prophet was never more needful than in these days in which the crisis comes as a thief in the night. Only the prophet can deal with it.

He gives some—prophets. We are in desperate need of them. But they will not come in any other than the ancient way. The Lord God speaks; and some one listens to him, and now can never escape from him. If the prophet says he will no more speak in his Name, then his Word is within him as a burning fire and he cannot contain. Such were the prophets of Israel. Such will be the prophets in whose words we in our day shall hear the voice of the Lord of the world. Blessed will be the church which knows them when they come, and stands by them in their witness even in the cloudy and dark day. That church shall receive a prophet's reward.

Across the Valley

By Frank S. Mead

ONE'S blood runs fast at Gettysburg. No American breathes with soul so dead that he is not thrilled into flushed silence as he moves across that marvelously beautiful stage upon which forty thousand men poured out their blood that the Negro might be free—or to keep him in his chains. (See McGuffey's Reader.)

But whatever the reason, it is all quite glorious. Sleeping in the old hotel the night before touring the field, the thrill begins, dream fashion. All night long you hear them: those marching men. Feet of skeletons in faded gray, pounding the pike from Chambersburg, as the silent stars look down. Answering tread of men in blue, choking the roads from Taneytown and Baltimore. Tramp, tramp, tramp, all through the night, they come: ghost-brigades of heroes long shrouded in the haze of half-forgotten history. Sickles, Pickett, Longstreet, Reynolds, Meade and Lee: they ride in dim parade across our minds. The glory of the race is—Gettysburg.

Inevitably, next day, you come to Bloody Angle. Just a stone wall, where the Confederacy toppled, broke and ran. Directly back of the wall, meet General Meade. A General Meade in bronze, astride a horse in bronze. One does not soon forget that figure. Serene, majestic, the brave Pennsylvanian sits his steed, monarch indeed of all that he surveys. Tight-lipped, he glares—across the valley. Why has no one ever written an epic of that valley? Pickett, George Pickett—old friend of Grant, old lover of Abe Lincoln—Pickett swept across that valley with three incomparable regiments at his back. When he gained shelter again, he turned to look back at three thousand groaning, bleeding, writhing, mangled dying or dead in the waving grass before the wall. Yes, Gettysburg is glorious. And yet—.

On the opposite hill stands—Lee. Lee of Virginia. Dixie has done herself proud in that statue. "Traveler" is a finer mount than Meade's, and while the tourist stares at Meade, tears blind his eyes as he senses the tragic splendor of this greatest Southerner of them all.

Lee looks back across the valley at the man who stopped him—beat him—sent him reeling down the road to Appomattox.

One bright morning, these two talked.

"Good morning, General Meade."

"Good morning to you, General Lee. You look a bit sad this morning, sir."

"Probably so. I had a bad dream last night. Pickett again."

"Pickett? Ah yes: I know. Ghosts walk the valley for me too, at times."

"Their cries have tortured me ever since that

damnable third of July. Double canister at ten yards, there at the very mouths of Cushing's guns, with their screams of pain rising above the din of battle. It's horrible."

"Fine, brave men, sir."

"Yes, and better than that. Immortal men. They proved that day that Southern gallantry could not die."

"Three thousand stinking bodies in the sun seems a fairly high price to pay to 'prove' a sectional gallantry, General."

"That part of it, of course, was unfortunate. I don't suppose the proof means much to those sleeping here. But the rest of the world—."

"Oh: the North, for instance?"

"No, not the North."

"Who, then?"

"Well, England—Europe. They were with us, because—."

"Because you were gallant, or because they wanted your cotton, and wanted it cheap? No, General. We all knew you to be the heirs of a fine old gallantry, long before the war came, and we loved you for it. You didn't have to kill three hundred and fifty thousand Yankees to prove that."

"But we were attacked, invaded. We—."

"*You* were attacked? Why, surely, by this time, our status as fighters of a defensive war is secure. Who fired on Sumter? What of 'The Star of the West'? The sword was forced into our hands. We couldn't see Old Glory trampled in the dust, you know."

"Well, that's a new one on me. I have always been so sure that we were the defenders."

"Yes, yes; I know: that's a common error usually made by both sides—in all wars. Both are defenders, and both are in the right. But *our* case is different, you see: clear, beyond a doubt. Why, think of it: we faced each other here at Gettysburg, right here in Pennsylvania, my native state."

"Your native state? I thought you were born in Spain, General Meade."

"Er—why, bless my soul, so I was. I'd forgotten that. But then. Father was an American, so that made me one, too."

"Ah, fickle fate! If only I had been born a few miles farther north, or away off in Spain, then we would never have been enemies, but both—defenders of the truth."

The dialogue lulled a bit here. General Meade was scratching his head, and frowning. General Lee was frowning, and scratching his head.

Then Meade tried again.

"You Southern men never seemed to appreciate the way in which our honor was at stake in this thing. Now we—."

"There it is. I suppose it had to come, sometime. Honor—honor and the soldier—the 'honor of the corps'—an 'officer and a gentleman'—dying on the field of honor. Yes, we used that word in the South, too, General Meade. It worked so well in stirring things up. But as we look at it now, what was so honorable about it, after all? We stopped dueling in this country because the evil man often killed the good one, and the 'honor' of neither was proved thereby. Yet we still talk of honor as we fight the larger duel of war. Just how do we aid this strange 'honor' by mashing the brains out of a man—or out of a regiment of men—who have not the least idea as to what the mashing is about? We send men sneaking around behind trees and rocks with loaded rifles in their hands, waiting for a sly shot at other sneaking men—when they aren't looking. We force pink-faced boys to go to war, and then threaten to shoot them if they try to run away. We pray for some new bullet, some deadlier shell, some new or novel form of death to blow the enemy into tiny, bloody bits before he has a dog's chance to protect himself; throw out blockades to starve the babies and the women left at home, and pray that they will die quickly—in heaps—for that tends to destroy the 'fighting spirit' of the man at the front; isolate once-decent men in an army camp, subject them there to a brand of filth and moral degradation that no other place on earth could produce, as we slowly transform them from decent men to fighting beasts. And while we are de-humanizing them, we are paying men behind the lines to become public liars, to 'further the cause and keep up the morale' by spreading a vicious lying propaganda that we would jail a man for spreading in the piping times of peace. Profiteers stealing from the common treasure, 'patriots' selling the army rotten meat and ineffective powder and paper-soled shoes; lies, corruption, immorality, deceit, atrocity and murder: and we have the unholy gall to call it 'Honor.'"

"Why—why, General. I didn't know you felt that way about it. I'm sorry I started all this, for now we seem more confused than ever. Perhaps we had better let the matter drop. After all, we are all one nation now, and such a thing as this war can never happen again."

"Are you so sure of that? Don't you remember those confounded tanks that made life so miserable for all of us here at Gettysburg during this last 'World' War? We were pikers at the war game, General, compared with these moderns. If only I could have had a fleet of those tanks when Pickett broke out of those woods—."

Both soldiers have tired a bit. Lee appears to be nearly exhausted after this tirade, Meade a little confused as to what to say next. He glances toward a tower on Seminary Ridge. Softly, he speaks to Lee:

"Sometimes, General, when this thing begins to get on my nerves, I lift my eyes to that Seminary tower. It helps to know that men are still thinking of God, that youth is still studying Christ."

"Well, we ought to know that tower pretty well. Both of us used it for observation during the fighting. Seems funny now: we cooled our heels there in the

very shadow of the Cross as we directed our own little man-made hell. The church served us well that day."

"That was yesterday, General Lee. It will be different—tomorrow."

"I wonder. You talk so confidently of men still thinking of God, and of youth still studying Christ. God and Christ were so plastic, back there in '61. I took my Virginians to church to be officially blessed, and to be inspired with the thought that no man 'has greater love than this, that he lay down his life for his friend.' Probably, at the same hour, an obliging Pennsylvania parson was preaching from the same text to some part of your Army of the Potomac. Do you suppose these boys, yonder in the Seminary right now, are learning to outline the same kind of sermon? Does the same old Christ brood beneath our observation tower? What are they doing over there: getting hold of a Christ who will never let them fight another Gettysburg—or taking up three precious years to prove the validity of the virgin birth, or the South Galatian Theory?"

"I'm afraid we've both become cynical, General Lee. We must hope for the best, learn to look on the bright side of things, you know. The world has gone far since Bull Run and Appomattox; it is a better world, a finer world, than we had. And these boys in the Seminary, these preachers of tomorrow: don't you worry about them. They will stand on their own feet, think their own thoughts, do—."

Just then, two boys from the Seminary strolled by, hatless, hands in pockets. They were harmonizing—a hymn:

"There is a fountain filled with blood."

Public Libraries and Religion*

By Frank Grant Lewis

RELIGIOUS periodicals have not been having a fair chance in public and other general libraries. There are happy exceptions to this statement, to be sure, but they are exceptions rather than the rule. Occasionally the visitor finds a public library in which, among the periodicals, he sees the titles he regards as satisfactory and sufficient. Such libraries are obviously to be congratulated at once and then passed, in order to consider the far larger number, the vast majority, in fact, where religious magazines and newspapers have no adequate place at all.

It is by no means strange that, in the periodical division of a general library, religion is limited and, as a result, the number of magazines and newspapers in this field is far less than ought to be the case. The reason for this is quite easy to discover. Many librarians have had no special occasion to become acquainted with the field of religion, and in particular have had little occasion to consider the details of so wide a field as that of religious periodicals. The development of public libraries hitherto, especially until within recent years, has been largely in the realm of fiction, history, etc., until these and other spheres of knowledge dominate in the selection of reading for those who frequent public libraries.

Handicap of Conservatism

There is another element of the situation to be taken into account, one which to a no less, and perhaps to a larger, degree explains why in so many public libraries religious periodicals have been neglected. This further element is the well known inclination of many people, in practically every community, toward emphasis upon their own point of view in theology, together with a distinct hesitancy in any step which involves cooperation in religious work. This is merely one of the results of the natural conservatism which is characteristic of most religious thinking up to our own day, and, to a considerable extent, of our day itself. In view of this attitude to the subject of religion, so common to nearly every community, the librarian of a public library has been hesitant about subscribing for religious periodicals.

Recent tendencies of thought, however, are taking us in a different direction. Every one is aware that much attention is given now in current literature to the various topics in religious life. This brings a very distinct opportunity to the librarian of the public library and to boards of trustees or other controlling influences in public library service. The way is opened for religious magazines and newspapers to receive their due place in every public library and for attention to be called to the fact that they are available and that reading of their contents is distinctly worth while.

It is the special purpose of this paper to indicate in some detail the ways in which librarians may take advantage of the present opportunities and by means of them bring religious reading into its proper place in the sphere of periodicals. In taking such a step there is one general principle which seems practicable everywhere. It is this. Each librarian considers his particular community, recognizes that it may be quite different from other communities, and undertakes to serve in the field of religious periodicals the community of his library.

The Smaller Community

As the so-called small library is likely to feel the problem particularly, it may be well to consider what appears entirely practicable for a library of this type,

* Read before the Annual Meeting of the American Library Association in May, 1929, at Washington, D. C.

assuming, as already indicated, that small libraries may differ from each other because their communities differ in marked ways.

It seems perfectly obvious then to say that in the library of any community, especially a relatively small one, there should be a representative religious newspaper for each of the churches or other religious points of view represented in the community as a whole. If there is a Methodist, a Presbyterian, a Lutheran, a Catholic church, and no others, a library should have among its periodicals a religious newspaper for each of these religious groups. Also, it should be a newspaper representative of this local group as far as possible.

Assuming that the Presbyterian church of the community is a thoroughly conservative body, the Presbyterian journal among the periodicals will naturally be a conservative Presbyterian weekly. If the community has any considerable number of people of a distinctly liberal point of view, then there should be some religious journal which is representative of that type of thinking. These two statements are probably sufficient to indicate what should be the controlling thought in the selection of periodicals for a small library. If the community is a larger one, the only difference is that the more widely varied types of religious ideas should be taken into account and responded to accordingly.

The Librarian's Initiative

In thus supplying for any community the religious periodical literature which it is entitled to use, the initiative is most easily assumed by the librarian, rather than by representatives of the religious groups. The reason for this is readily apparent. If a religious group comes to a librarian and requests a religious journal representative of its ideas it will seem to be seeking for itself that which is not necessarily provided for some other entirely different religious group. If, on the contrary, the librarian takes the advance step, and takes this step distinctly with the idea of doing for each of the religious groups in the community essentially the same as is being done for each other group, then there can be no objection on the part of any one. On the contrary it is entirely practicable for the librarian to explain readily and with entire confidence just what is being done and to justify fully the library procedure to any person of fairly reasonable point of view. It is an appropriate and practical step for the librarian to invite the clergymen, and leaders of other religious groups, if there are such, to meet in the library and there initiate the needed steps.

This procedure could be reinforced by consideration of its economy from the standpoint of the library treasury. When the librarian undertakes to provide religious periodicals as indicated above, he will find, in most cases, that each religious group itself, when properly approached, will be ready to supply the periodical which is desired, thus covering entirely the financial problem. There may be exceptions to this statement but ordinarily its implication is valid. One wonders why this solution of the religious periodicals problem has not been so obvious as to have been adopted widely.

Where an exception does occur, and a religious group, for whatever reason, is not ready to provide a religious journal representative of its point of view, then, I am disposed to think, the library authorities themselves should assume the necessary responsibility and thus keep symmetrical the supply of religious periodicals in the library as a whole.

Nondenominational Periodicals

While such handling of the situation is likely to be a distinct advance for most public and other general libraries, it does not quite cover the field which properly lies open for the librarian and those who, with him, are responsible for the library service. In addition to religious periodicals secured as above there should come to each library, even the smallest, two or three, or perhaps three or four, religious journals which will hardly be provided for in the way already suggested. These are so few, however, that any library ought without hesitation to arrange for the necessary expense in order to give to religious readers the opportunities which naturally belong to them in the community.

These additional periodicals, for which the library itself must assume responsibility, include, first of all, The Christian Century. This magazine is worthy of the special attention which I give it for the reason that it is the only weekly religious journal which has received such wide attention on the part of libraries as to be indexed in the International Index to Periodicals. This fact alone makes it incumbent upon any librarian to be sure of a subscription to The Christian Century, not only for current reading but for permanent reference service. I should be very glad if I could indicate other religious periodicals of this same general type as worthy of the same consideration. There may be other journals which are highly valuable, so valuable as to warrant regular purchase even by the small library. The readers in libraries, however, seem not to be of that opinion, and The Christian Century is the only one which may be singled out in this way. It should be distinctly understood, however, that I am giving it that unique attention merely because libraries already have done this to such an extent that its inclusion in the International Index is merely a token of its exceptional value.

According to Community's Tastes

In subscribing for perhaps two or three other religious periodicals at least, the librarian may well be controlled primarily by the consideration as to whether periodicals are indexed, either in the Readers' Guide, the International Index, or others of the standard library tools. Looking at the problem from this point of view, the librarian may consider such periodicals as the Homiletic Review, if the ministers of the community are interested in library service; or

the Expositor and the Current Anecdotes, for the same reason; or he will naturally take into account such publications as the Hibbert Journal, if there are those in the community who will share in that type of religious thinking; or the Journal of Religion, for the same reason; or other journals in that field. In a similar fashion, the Missionary Review of the World, or the International Review of Missions, or other good mission periodicals, will suitably be brought under review and a subscription placed, or not, according to local needs.

What has been indicated thus far is perhaps possible for any public or other general library at once, that is within a few months, or a year at the outside.

No librarian, however, should be content with supplying simply the immediate requirements. I am disposed to think that each librarian, within suitable limits and in accord with appropriate considerations, may well become a leader in developing the religious ideas of the community which he serves. This means that, in addition to supplying religious periodicals as outlined above, suitable steps in the direction of publicity for this type of literature will be discovered and utilized. Also, in some cases at least, there should be a periodical for a religious group which is not represented in the community, for example, the Catholics, merely for broadening the religious interest of the people.

Enlisting Public Interest

It is quite possible that a public library may be well provided with religious periodicals and yet the natural constituency of readers in that field may not be acquainted with the opportunity which the library furnishes them. Thus the aid which should come to readers interested in religious subjects may not be given. This is quite likely to be the case until the present relative lack of attention to religion in public libraries has been overcome. One naturally urges, therefore, the importance not only of furnishing religious periodicals but of bringing every periodical in the library to the attention of those of the community who are in any way likely to be interested in its contents.

I have sketched the situation particularly from the public library point of view because apparently this is the type of library which now is requesting suggestions in this field. In the background of the sketch, however, I have had in mind even the university library, for I think the general principles which I have proposed will, in most instances, care for the needs of a university library also. The university community in fact is merely a different type of community, in the sense that it is composed of different elements, and these may be taken into account by the university librarian in essentially the same way in which the librarian of even the small city library serves his clientele. It is probably correct also to assume that even university communities vary among themselves. So far as this is the case, the religious periodicals provided for one university may be somewhat different from those provided for readers in a different university group.

I am inclined to think that the main item to be considered at once is for the librarian and his co-workers to decide to meet the religious needs of their community in the field of religious periodicals as fully as in that of science, or literature, or economics, or history, and to approach these needs from an open and comprehensive point of view, with a definite plan and a firm intention to do justice to all who are in any way related to the library, or may become related to it, when its religious possibilities are taken into account.

Churchmen and Jurymen

By G. Ray Jordon

Charlotte, N. C., Sept. 13.

NOW THAT Judge Barnhill has ruled a "mistrial" in the Aderholt murder case, on account of the mental collapse of one of the jurors, and the new date for beginning the case all over again has been set for September 30, time has been granted for intensely interested observers of the proceedings to breathe deeply again. Meanwhile there is also opportunity to get a better perspective and to ponder over the meaning of some of the events. The sudden entry of daring, aggressive union organizers of the National Textile Workers has given the conservative-minded people of this southern state a sudden wrench. Excitement has been inevitable, though there really seems to have been, for some reason, more interest in New York, at least among certain groups, than in Charlotte, where the trial has been in progress, and almost as much in several centers as in Gastonia—twenty-two miles from Charlotte—where the strike and consequent murder of the city's chief of police caused excitement to run wild for awhile. . . . The case was first called for trial in Gastonia superior court, July 29, but a change of venue was granted by Judge M. V. Barnhill and the case was removed to Charlotte for trial in Mecklenburg superior court, beginning August 26.

Chief of Police O. F. Aderholt, of Gastonia, was slain on the night of June 7, when he and a small squad of policemen went to the Loray strikers' headquarters after reports of trouble there. Fred Beal and fifteen other labor leaders and communists, including three women, were arrested. The women have been released on bail. The state lawyers, according to the papers, have had it in mind to prove a conspiracy, and thus to convict the men or at least one of them of first degree murder. The country has been kept informed of all the facts associated with the case by numbers of newspaper reporters who have been handling the case for scores of dailies.

But for many the religious and patriotic elements which have entered into the situation have been most interest-compelling, to say the least. The selection of the jury, which required ten days, with six hun-

dred and fifty special veniremen drawn and thirty-six regular jurors called, brought to light in a vivid manner both of these elements, but particularly the religious. Inquiry was searchingly made about the religious and church relationships of the men called for jury service. It was quite evident, moreover, that the lawyers of the defense felt that members of the various Christian churches might be inclined to be prejudiced against some or all of the defendants because of their lack of religion or their opposition to organized religion. One could not help thinking that something has been radically wrong with our religious training if devoted churchmen, because of their religion, would let prejudice warp their attitude toward those who are irreligious or anti-Christian. One who takes Christianity earnestly can hardly help being disturbed.

The teaching of Jesus is clear that our attitude toward others is to be determined by our relationship to God, not by the attitude of these other people toward us. If, indeed, Jesus himself had permitted his service to have been determined by what others thought about him or how they responded to his appeals, we would surely not know Christianity today. It is a tragically sad commentary on our religious life if people can gain the impression that our religion prejudices us. Yet, on the other hand, it is known that attempts have been made to prejudice the public against the strikers on the ground that they were a menace to religion, and this has been done without adequate consideration being given the issues, per se, which are at stake. Even one who regrets the striker's method and more especially his anti-religious propaganda must be fair enough to face this.

It is to be hoped, nevertheless, that the ideas revealed by the defendants' lawyers in the Aderholt murder trial are not as truly indicative of facts about religious prejudice as they might be taken to be. The situation which we cannot avoid facing is serious enough. One of the lawyers who has been so inquisitive in this matter is himself a churchman. He ought to know whether organized religion ever creates bias. And even though he may himself be warped in his thinking, as he likely is, he is reflecting the thought of a multitude of people about religion.

The morning following the announcement of a "mistrial" the papers reported that "following a giant anti-communist demonstration in Gastonia early last night, two or more National Textile Workers union leaders were reported to have been kidnapped after the communist headquarters at Loray had been ransacked and their printed propaganda destroyed. Scores of automobiles filled with anti-red workers and their sympathizers were scouring the countryside, threatening 'red' union sympathizers and raided the latter's business offices in Charlotte and Bessemer City." A Gastonia correspondent reports: "Gastonia was aflame with mass anti-communists feeling tonight as a crowd of several hundred anti-National Textile Workers Union men stormed the communists and ransacked the place of all literature, throwing copies out on the street with shouts of 'Burn it,' and 'Long live 100 per cent Americans.' "

Of course, the papers have given the first impressions of excitement. Yet, the fact is, the self-termed patriots are using methods which they bitterly condemn in others; and for using some methods akin to those they denounce these same strikers as being un-American. Of course, neither consistency nor the danger of fighting fire with fire seems to disturb these persons who are so zealous that the land of the free and the home of the brave should be rid of all enemies that they give little heed to the means used to accomplish the end which they have in view.

Quite naturally all thoughtful and earnest-minded citizens are intensely eager for genuine American ideals ever to be kept foremost, and eventually be made dominant and accepted practically. But surely patriotism does not express itself in spite and bitterness even toward others who are unfamiliar with American ideas and unsympathetic toward American ideals. Un-American practices will not foster the true patriotic principles of the country. And as for Christianity, it is to be hoped that the needs of others will constitute all the challenge necessary to cause lovers of the right to insist that only justice be done.

BOOKS

Wanted: A Lord Acton

THE HISTORY OF CHRISTIANITY IN THE LIGHT OF MODERN KNOWLEDGE. *A Collective Work. Harcourt, Brace & Company*, $6.50.

ONE GLANCE at the formidable list of contributors to this synthetic history is almost enough to make the critic's tongue cleave to the roof of his mouth. Here is a list of twenty-two eminent scholars, most of whom are specialists in the particular fields to which their respective chapters are devoted. When Gilbert Murray writes on Greek philosophy in relation to Christianity, James Moffatt on John the Baptist, Foakes-Jackson on St. Paul, David Ogg (author of the best single volume on the seventeenth century) on Jansenism and Puritanism, H. B. Workman (renowned for his knowledge of the Aufklärung as well as of Wyclif) on the eighteenth century, and Archbishop Temple on Christianity today, both the reader and the reviewer may justifiably relax from their critical attitudes and prepare to be instructed.

There is no single chapter in the volume, so far as this reviewer is competent to judge, which falls below the level of scholarship which the names of such contributors give us a right to expect. Here is an immense amount (778 pages) of information about the history of Christianity, checked and corrected, as the title indicates, by modern critical scholarship. But a company of very great scholars cooperating on an enterprise of this sort needs an equally great editor. The thing

that makes the Cambridge Modern History, for example, such a completely satisfactory work for the student of history is the thing that is indicated by the line on the title-page: "Planned by Lord Acton." It is not apparent who planned this work. Somebody must have planned it, but the planning was inferior to the execution. The space devoted to the beginnings is disproportionately large—425 pages down to and including the Apostle Paul. Very important topics are passed over almost casually, such as the growth of the papacy and the development of papal sovereignty. There is an inadequate treatment of the social, cultural, economic and devotional aspects of Christian history. The intellectual and cultural awakening of the thirteenth century gets not even a mention. The renaissance and humanism get two pages; the treatment of the Protestant reformation is a mere sketch; the agrarian unrest preceding the reformation escapes attention entirely; pietism seems to be unknown; nothing seems to have happened on the continent in the seventeenth century except the Jansenist controversy; and America has not yet even been discovered.

A serious limitation of the value of the work for students is its inadequate documentation. Footnotes and citations of authorities are entirely wanting in most of the chapters and are few in the remainder. The bibliographies at the end of each chapter give the student scarcely more than a start. Yet the work has the air and style of being intended for students rather than for general readers. Nevertheless, taken for what it is, a series of monographs by distinguished specialists on some phases of the development of Christianity, rather than a well ordered history of it in its entirety, it is a valuable addition to the literature of the subject.

WINFRED ERNEST GARRISON.

Books in Brief

CHICAGO: A MORE INTIMATE VIEW OF URBAN POLITICS. *By Charles Edward Merriam. Macmillan,* $3.50.

This volume was discussed at some length recently by Professor Holman in his special correspondence from Chicago. It is the political biography of a city, done with the technical skill of an expert in political science and the intimate knowledge of a participant. The author speaks of crooks and corrupt politicians in a pleasantly modulated voice but with as much fulness of detail in regard to names and places as though they were all dead—which many of them are, politically. And, believe it or not, there are some other phases of Chicago's civic life which are neither crooked nor corrupt, and he tells of these, too. Nothing could be finer than the spirit in which Professor Merriam tells the story of his successful contest with Thompson in the primary and his defeat by Carter Harrison in the election for mayor in 1911. Every citizen of Chicago ought to read this book. It will make him blush, and laugh, and think, and hope.

ANTHROPOLOGY AND MODERN LIFE. *By Franz Boas. W. W. Norton & Co.*

The distinguished anthropologist of Columbia university brings to bear the findings of his science upon some current problems, especially those of race and nationality. Race prejudice finds the ground cut out from under it by a study of the composite character of all civilized races, and nationalism is due for a reconstruction when it is seen as only a temporary phase of the continuous expansion of social and cultural units. The author lays a scientific foundation for a genuine internationalism of sympathy and culture, and also has wise words to say about education, eugenics and criminology.

NEIGHBOR INDIA. *By Agnes Rush. Revell,* $2.00.

A cursory survey of mission work in India against the background of a still more sketchy picture of the conditions which that work is designed to remedy. For its purpose, to give the rudiments of information to those who know nothing whatever about either India or missions, it is well adapted.

FROM THE SEEN TO THE UNSEEN. *By John H. Bett. Longmans,* $7.00.

An elaborate argument, fortified by much scientific evidence, to prove that, even apart from special revelation, a spiritual interpretation of the universe best explains what physiology, embryology, psychology, astronomy and evolution tell us about it, and that any merely mechanical explanation is inadequate to account for the known facts.

CORA POTTS. *By Ward Greene. Jonathan Cape & Harrison Smith,* $2.50.

In this novel the scenery and setting are well done—e.g., the war time drives—but Cora is too bad to be interesting and her final success is not convincing. Ward Greene can really write, and it is too bad for him to waste his energy in merely producing a shocker.

CORRESPONDENCE

Wanted: Films for Sunday Evening

EDITOR THE CHRISTIAN CENTURY:

SIR: Could you inform me as to whereabouts one could get a supply of films of a religious character for showing through a Victor cinema on Sunday evenings. There are several collections of films for such machines in the west here, but very few films of a distinctively religious nature, and in searching my mind for a source of information I thought of your journal as being one in close touch with modern developments of this nature.

I shall be greatly obliged if you can enlighten me as requested above.

Moose Jaw, Sask. WALTER WARD, Trinity United Church.

Armenians Not Becoming Jews

EDITOR THE CHRISTIAN CENTURY:

SIR: I hardly think there is a particle of truth in the report of the Warsaw Jewish Daily, "Der Hajut," which you had reprinted in the news section of your excellent publication of recent date, that "three million Armenians contemplated embracing Judaism as their faith." If that many Armenians did turn Jews it would mean not only just "90 per cent" of their total number but 100 per cent and quite a bit over. Up to the early parts of 1915 their number might have been that many and perhaps a few hundred thousand more, but not so at present. This fact in itself exposes the gross exaggeration of the report. Furthermore, I had never before heard of any such desire in behalf of any individual Armenian, much less of a group of any considerable size. If there had been any such movement to attract public attention I, for one, would have surely heard or known of it, as I am fairly well posted with all matters touching the national life of Armenians. I am drawing your attention to this fact so that your readers may not be misled by a report, the source of which must be traced to somebody's "creative imagination." Otherwise I have too great respect and admiration for Judaism, and many individual adherents of that faith, to feel indignant about or to enter protest against any one, Armenian or

American, who, in the face of Christianity as it outshines nowadays in the life of "Christians," so-called, turn to Judaism for a trial and relief. If, on the other hand, Armenians intended to resort to some such desperate policy of "saving their skins," I should think, they are too late to gain their end. What, then, was the sense of the martyrdom of a million Armenians at which the Christian world has spat and laughed cynically? I should like to know.

New York city. A. A. BEDIKIAN,
Armenian Evangelical church.

A Baptist Minister Went to Confession and Didn't Know It

EDITOR THE CHRISTIAN CENTURY:

SIR: During the season of 1928 a Chautauqua engagement brought me to a thriving little city in northern Wisconsin. I had been notified that Father Patterson was the chairman of the local committee. The title, "Father," excited my curiosity as well as my apprehension. I had had some experiences. Imagine my relief when I met a very genial chairman who informed me at once that he was not a Roman priest, but a priest of the Anglican church. He requested me to call him "Father" as every one else did, both in his parish and in the city. When I came to know him better, I had no scruples whatever in calling him Father.

Father Patterson was to lay the corner stone of a new church building on Sabbath morning, and I had been requested to represent the Chautauqua association on that occasion. This naturally led to some discussion as to the program of the day. There was to be holy communion at 7:30 in the morning. Father Patterson preferred to call it early celebration, and to his mind it was of supreme importance.

During the course of our conversation he asked me quite frankly, "And when have you been to communion?" I almost blushed when I said, "I have not been to communion for over six months." That seemed to stir him deeply. "And you a minister, and have not partaken of the elements for six months. You shall not remain without them longer. You must come to the early celebration." In vain I tried to explain to him that I had been traveling about for some months and that it was not the custom of Baptists to commune except with those who were of like faith.

Then I reminded him that the Episcopal church does not invite those outside of their church to their communion rail. I was very much surprised to hear him say, "That can be easily set aside when a man like you is in such great need." I began to feel that Father Patterson had me cornered. As a final argument I said, "Father Patterson, you require your people to go to confession before they take communion. I could not do that, for it is quite contrary to the teachings of the Baptist church. And besides, I feel that I need some preparation, for I have a deep sense of unworthiness."

"There," said he, "you have been to confession. All a man needs to confess is his unworthiness. I accept your confession." And there, sure enough, I had been to confession, and did not know it.

Did I go to the early celebration? I did. I felt that any man who manifested such a sincere concern for my spiritual welfare could have nothing but good for me in his service, whatever form it might take. But the service puzzled me. I am quite familiar with the Episcopal form of worship, but I was unprepared for the celebration of the Mass. True, it was in English, but it was the Mass just the same, and Father Patterson omitted nothing. It seemed strange to me that as I followed the services I felt no spirit of criticism in my heart. I did not understand much of it, but I kept saying to myself, "Father Patterson has taken strange ways of finding God, but I know he has found him." And as the years go by, I find myself less disposed to criticize those who use symbols of their faith, since I myself have been learning to find God through symbols, in the beautiful things of the world, and the godlike people whom I have learned to know and love.

Did I go to the altar rail and partake of the communion? I will answer that question in this way. When I was a young man I sang in the Episcopal church. At the same time I was a member of the Baptist church. And I tried to be loyal to it. My duties were such that I could not get to the communion services of my own church. I said to my pastor one day that I very much wanted to commune at Trinity Episcopal church. His answer was this, "If your heart prompts you to take communion there, take it, but don't let your sympathies run away with your judgments."

I followed his advice for some time, but in these later days I am beginning to feel that sometimes, sympathy is better than orthodox judgment.

Johnson City, N. Y. GEORGE D. ROGERS.

Romantic Love and Dutch Dates

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Lewis Worthington Smith's view of "romantic love," as put forth in The Christian Century of August 14, is much too superficial to be very satisfying. "A woman can pay best both for herself and for her world by insisting (among other things) that her presence across the table where she and her lover dine together, should be his sufficient compensation for what he puts down in her interest at the cashier's window"—that completely ignores two vital considerations: first, that unless a woman finds the same or an equal compensation in her lover's presence that he finds in hers, there is no real justification for the date at all; second, that the best chivalry that has ever happened has been the recognition by men, in dollars and cents, of the economic worth of women's endeavors, a chivalry which would be mere hypocrisy surely if the right to be paid did not carry with it the right to pay.

And the author's generalizations concerning men and their "heavier load" sound a bit complacent, it seems to me. Whether providing for families—including the women who are dependent because of them—is harder on the average than the job of being a woman, is a question; and trying to answer it is a good deal like adding apples to onions and expecting the result to be all onions. Unlike things cannot be compared; nor can men and women and their respective jobs. Whether one's task is difficult or easy depends upon the fitness of the person for it and certainly a considerable part of the fitness of men for the task of supporting their families is their exemption from the burden of sex.

It is this exemption, of course, which gives men the advantage, and that is where chivalry comes in. And out of the natural advantage have grown the artificial advantages, and it is well to admit it. But we can admit it without ignoring the fact that birth control has greatly reduced both the natural and the artificial, and that chivalry, or the right to practice it, is no longer man's exclusive privilege, if indeed it ever was. Chivalry, which has been thrown into the balance to equalize the differences in advantage which exist in all human relationships, is indeed a Christian thing and the right to practice it belongs to any person having any kind of advantage over another. The man who spends his time and his money (legally his) when he might be making life more satisfying for the woman who gives him a family, is not chivalrous. Neither is the woman chivalrous who takes advantage of her knowledge of birth control, and of the Christian custom of support of wives by husbands, to live a childless and care-free life when her husband would like a family and is able and eager to provide for one.

Romance, whether within or without marriage, might stand a better chance if it did not need to be financed at all. However that may be, romantic love is never bought. It is always reciprocal. And whatever compensation over and above requited love there is for any one, is a matter which concerns each separate pair and no one else.

Grinnell, Iowa. MRS. J. W. GANNAWAY.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Peace Pact Now Hangs In Nation's Post Offices

Our readers will be pleased to learn that the fund for the placing of the Paris Pact for the Renunciation of War in all of the 50,000 post offices of the country has been completed and the posters for this purpose, authorized by the postmaster general, have been sent out to every postmaster in the United States. Our readers contributed $332 to this good cause, and this amount has been forwarded to Mr. Frederick J. Libby, Washington, D. C., executive secretary of the National Council for the Prevention of War. Mr. Libby wishes us to express his appreciation of the help of Christian Century readers. Those who sent checks are the following: Mrs. C. E. Allen, Richard Dodge Baldwin, H. S. Bechtolt, A. E. Bruce, Mrs. G. B. Case, Mrs. F. C. Caldwell, V. B. Chicoine, Camp Beardsley (Oaks, Pa.), Ede Eads, Mrs. John V. Farwell, Mrs. E. E. Fender, Charles E. Guthrie, M. S. Franz, Helen Hutchcraft, C. E. Kimmel, Henry J. Kilbourn, L. L. Leftwich, Theodore L. Leverett, George A. Laughlin, Theo. Laner, Clyde H. Lady, Mary H. McLean, Mrs. N. C. Morrow, Ada T. Mighell, Robert Paddock, George F. Peabody, Ruskin (Fla.) Sunday Forum, Bert Russell, Wallace W. Smith, Clifford L. Stanley, William E. Sweet, E. Lester Stanton, Augusta T. Whittemore, Franklin Zeiger.

A Cross-Section of Illinois Farmer Religion

Rural America publishes a summary of the findings of a religious survey recently made of 200 dairy farmers of McHenry county, Ill. The 200 are about one-tenth of the total number of farmers in the county. According to the survey, their church preferences were: Lutheran, 66; Catholic, 50; Methodist, 35; Baptist, 12; Congregational, 8; Universalist, 1; none, 20. Fifty-one per cent said they had not been called on by any minister for a year, and 51 per cent said they were too busy to go to church. Only 15 per cent had been visited more than twice in a year; 34 per cent are reported as "strong for the church"; 57 per cent listen to radio services.

Missionary Scholarships At Union

Of the missionary scholarships and fellowships available at Union theological seminary, New York, for 1929-30, awards have already been made to Rev. Thoburn T. Brumbaugh and Rev. Charles F. Johannaber, Methodist missionaries in Japan and China, respectively.

Dr. Niebuhr Made Social Service Chairman

Announcement is made by the Federal council of the appointment of Prof. Reinhold Niebuhr, of Union seminary, to the chairmanship of its commission on the church and social service. Dr. Niebuhr is on the staff of The Christian Century. He is also associate professor in Christian ethics and the philosophy of religion at Union theological seminary. His new book, "Leaves from the Notebook of a Tamed Cynic," is one of the most widely discussed religious books of the year.

Bishop Baker Is Honored

Bishop James C. Baker, Methodist leader of Seoul, Korea, has been elected a member of the national council of the Korean Y. M. C. A. and chairman of the national student committee.

Bishop Wade Reports on Intemperance in Sweden

In a recent address given by Bishop Raymond J. Wade, of Stockholm, Sweden, he pictured conditions in Sweden from the point of view of temperance. "Beautiful Sweden is marred by drunkenness," he said; "a charming people is being despoiled by intoxicating drink. The much

British Table Talk

London, Sept. 2.

Snowden, Henderson, Graham

"SPLENDID man, Snowden!" said an old fashioned conservative friend. "Yes," I answered, "and how many times have you said, during the war and afterwards, that you would like to put him up against a wall and shoot him?" "Frequently," she said. And so would many others have to say. Mr. Snowden is now a hero, but during the war he was called a "traitor," "defeatist" and other similar names. No doubt, being a wise man without too many illusions, Mr. Snowden looks forward to times ahead, when once more the blood of patriots will boil for his doom. Very likely he is wondering what he can have done to merit this popularity. About the popularity there can be no doubt. If there were an election tomorrow his party would sweep the land. He has done well; but his more cautious friends are expressing the hope that he will not acquire the habit of thumping the table and issuing ultimatums. It has been a useful thing, and a timely, to do it once; but not too often, Mr. Snowden! . . . The team at the Hague appear to have pulled together very well indeed. Mr. Henderson, "Uncle Arthur," has a child-like and innocent manner which disguises a very shrewd character. His part in the political committee worked in admirably with Snowden's work in finance; and Mr. Graham showed, what all students of English politics know, that he is a man of consummate ability. The posters displayed this afternoon say "Packing up on the Rhine."

* * *

The Wall of Wailing

Palestine has been in the foreground during the week. The dangers are not disguised, but the chief comments both from abroad and within this country are directed against the unpreparedness of the high commissioner in a scene the risks of which he clearly knew beforehand. On the Jewish side it is claimed that, by the "Balfour" settlement, we were pledged to make a home for the Jews in Palestine, and the Jewish sufferers in Palestine have just grounds for criticism. The Moslems plead that the Jews have been encroaching upon their rightful sites. The need for a more effective control by the police over the "sacred places" is admitted. It is counted as humiliating that in Palestine we should have failed in some measure in a task which has been done admirably by our nation in many parts of the world—keeping the peace between rival faiths.

* * *

The League of Nations Assembly

Great Britain is strongly represented at Geneva by the prime minister, Mr. Henderson and Lord Cecil. It is hard to forecast what is likely to happen, but Mr. MacDonald is known to have great ambitions for the development of the league and, though the assembly will not be in a position to discuss the problem of military, especially naval disarmament, it will nevertheless meet under conditions shaped by the Hague and Washington which will make it possible to plan boldly for the obvious corollary to all its previous work—the reduction of armaments. Great Britain, it is hoped, may be ready to sign the optional clause of the permanent court of international justice. The government is in favor of this step and, if the dominions agree, it will be taken at once. Already 17 states have signed this clause, which is a step toward the substitution of law for war in disputes such as concern the interpretation of a treaty or other justiciable matters. For long, the friends of the league in this country have urged upon the governments the signing of this clause. If it is signed by our nation this September we shall indeed be able to report progress. Recent changes in this country have brought fresh power to the league and, as our wise counselor, Mr. Vernon Bartlett, says upon this matter: "As any motor car owner knows to his cost, the running of his engine depends upon the quality of the petrol he uses."

* * *

A Liberal Churchman to Liberal Churchmen

"I owe one lesson more valuable than any other from being for seven years a curate at St. Martin-in-the-Fields, and it is this. It is the spirit of humanity and love which will lead people to accept the liberal presentation of the teaching of Christ, which we long to impart. A ministry based on love will win thousands, where a ministry based on higher criticism or latitudinarianism, or traditionalism, will win very few. . . . We are alive—the pages of our party literature bear witness to it—to the faults of others. There is a certain aridity which is perhaps the fault of our own school of thought, a coldness and hardness which may in God's sight be worse than a great deal of superstition. . . . And we may recall to our

(Continued on next page)

heralded Bratt system of government control led us to expect a country comparatively free from strong drink and the drunkard. . . . I have been in all the large cities of the United States repeatedly under the prohibition regime, also in Finland—east, west southern and central, as well as in many other European countries. I am prepared to affirm that prohibition is far

BRITISH TABLE TALK

(*Continued from preceding page*)

remembrance that, in the great task which lies before us of reuniting Christendom, it is not mainly by argument, but by giving our bodies to be broken, and by the outpouring of our love, that we can best call men and women to be united in the one broken and glorified body of Christ."—The Rev. Harold Anson.

* * *

And So Forth

Do you remember, Mr. Editor, that an American air-man two years ago arrived over our shores and threw down an orange with the inquiry attached, "Where am I?" If he had been a mile farther westward he would have seen the sign written on the shore "Beer." Happily for our reputation, the real answer was "Seaton." These desultory notes are written, however, from "Beer," that charming little Devonshire fishing village which no more deserves the association of its name than a certain lovely village, well known to me, deserves to be called "Ugly." . . . It is September. The partridges know that their hour has come. The association football players have begun after their brief rest. We have no day such as labor day in our island. We change gear more irregularly, but change it we do and must. Schools begin in the second or third week of September and there are forebodings of the autumn, though as yet the leaves of the trees have not entered upon their splendid pageant of death. . . . Tonight, Sept. 2, Mr. Snowden speaks to our people on the wireless. . . . A memorial to Thomas Carlyle has been erected in his native village of Ecclefechan. A nephew of his—now 82 years of age—found among some old manuscripts the original of "Past and Present." He sold this for 2,000 pounds and out of that sum decided to erect this memorial which is a duplicate of the bronze figure of Carlyle on Chelsea embankment. . . . It is a hundred years since Sir Wilfred Lawson, the great temperance advocate, was born. The United Kingdom alliance is his best memorial, but there is also one in stone on the embankment. Lawson was a perfectly fearless and unshrinking advocate of temperance reform. Happily, he was also a great humorist and in all respects a living contradiction of the popular caricature of a teetotaler. The names of the commission to inquire into temperance legislation have not been finally and officially announced. Those who do not want any licensing reform are busy pooh-poohing the commission and declaring that the government does not want to touch the question. Even they make an exception in these days. Mr. Snowden has never hesitated to advocate licensing reforms and to speak his mind, even to workingmen's clubs.

EDWARD SHILLITO.

Cokesbury Good Books!

MAN'S SOCIAL DESTINY

By CHARLES A. ELLWOOD $2.00

"This is an honest facing of the problem of the future of our race, by a trained sociologist . . . A right use of science and of education can do much, but still there is needed religion and Ellwood's closing words are a plea for the kind of religion that stabilizes individuals and harmonizes the relations between them. . . ."—Outlook and Independent.
"The author is a man of faith . . . His chapter on religion is very beautiful."—St. Louis Globe-Democrat.

The SYMPHONY of FAITH

By BRUCE S. WRIGHT $1.50

Here is a preacher "girded with gladness" calling upon the Church in these days of pessimism and spiritual cynicism to sound the voice of gladness, and to reveal the harmony and beauty of the Christian faith. He urges all Christian hearts to be robust in faith, rejoicing, and given to song.

The PRACTICE and EXPERIENCE of CHRISTIAN WORSHIP

By FITZGERALD SALE PARKER $2.00

"The richness of our liturgical heritage as it comes down to us from the past," notes the Religious Book Club Bulletin.
"Students of public worship, both lay and clerical, will find these lectures really worth their time," comments the Presbyterian Advance.
"An abundance of helpful suggestions," exclaims Watchword.

VOICES of the GREAT CREATOR

By ALBERT D. BELDEN $1.50

Belden translates the beauty of creation as voices of the Great Creator. And he urges that we balance our material culture with spiritual culture, that we do not become slaves of the machine age, that we know the real significance of the natural world.

TALKING WITH GOD

A Manual of Prayers, by the Clergy of the U. S. and Canada. Simplicity and brevity (not verbosity) mark these prayers, of which there are more than one hundred. Cloth, 50 cents. Gift Size. Morocco tel, $1.00.

Christianity's Contributions to Civilization. By Charles David Eldridge. $3.
"A new 'Gesta Christi' upon a splendid, more detailed canvas."—Expositor.

The Missionary Imperative. By E. Stanley Jones and Others. $2.
"The three addresses of E. Stanley Jones are alone worth the price of the book."—Presbyterian Advance.

Princes of the Christian Pulpit and Pastorate. By H. C. Howard. Two Vols. ea. $2.50.
"All the chapters are good."—Bishop Slattery.

The Cosmic Ray In Literature. By Lewis Thurber Guild. $2.
"He makes the old familiar characters, Jean Valjean, Hamlet and Macbeth, and the others, live and move in the midst of our twentieth-century life."—Zion's Herald.

Church Finance. By William H. Leach. $2.25.
Out of a vital experience and thorough study the author shows how to harness the resources of the congregation, and discusses completely getting, spending, accounting.

The Master's Memorial. A Manual for the Enrichment of the Communion Service. Compiled by Blair. $2.
"Material of incalculable value from many of the great preachers of all denominations."—Presbyterian Advance.

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superior to any plan of handling the liquor traffic I have found in any country. The Paris edition of the New York Herald one day this week carried a dispatch from Stockholm stating that drunkenness had decreased by one-half in Sweden. What must it have been before! The paper did not say that there had been an in-

Special Correspondence from Ohio

Columbus, Sept. 11.

THE movement for "fewer and bigger churches," to be achieved by the process of consolidation, appears to be rapidly spreading to the cities of Ohio from the rural and village territory in which it has been gaining ground for some 10 or 15 years.

Many Churches Are Merging

The latest instance is the authorization for the merger of First and Broad Street Methodist churches in Columbus, given at the session of the Ohio conference which just closed in this city. Two other mergers have been consummated in Columbus in the past year and a half—two Episcopal churches uniting to form the new St. Stephen's church, and Plymouth Congregational and First Christian church coming together in the Federated Christian-Congregational church. At Lima a Christian and a Congregational church have united, and at Barberton the Reformed (U. S.) and Presbyterian congregations have formed a federated church. A handsome new church building recently dedicated at Tiffin was made possible by the union of two Reformed churches. In both urban and rural territory the Ohio council of churches, which has been active in promoting local consolidation, lists nearly 100 united churches, and it is constantly receiving calls for advice and guidance in dealing with new merger proposals. Rev. B. F. Lamb, executive secretary of the Ohio council and president of the National association of church council secretaries, created something of a sensation several years ago by publicly asserting that Columbus would be better served by 40 or 50 strong churches, distributed over the city like the public schools, adequately equipped and provided with staffs of specialized workers, than by its present 200 churches; a corresponding readjustment of church facilities would be equally beneficial in practically any other city, he urged.

* * *

Columbus Moves Toward Church Unity

The new Methodist merger in Columbus will bring into being a congregation larger than any of the city's present Protestant churches. First church has more than 1,300 members and Broad Street nearly 1,000. Broad Street Presbyterian church, with approximately 2,000 members, has been the largest Columbus church hitherto. The merger is a step in the plans for readjustment of East Side Methodist parishes in Columbus which was strongly favored by the late Bishop Theodore S. Henderson. Franklin Park church had also been mentioned as a possible participant in this merger, but for the present at least it remains outside. Union of Central and Broad Street churches and erection of a large building on Central's downtown site was seriously considered some two years ago. Rev. F. Howard Callahan of Delaware, the seat of Ohio Wesleyan university, was appointed pastor of the new united congregation, whose name is yet to be determined. The Broad Street pulpit had been vacant for several months, since Rev. Ralph Emerson Davis went to Brooklyn. Rev. T. T. Crawford of First church was transferred to North Broadway church, also in Columbus.

* * *

Some Pastoral Changes

Pastoral changes announced at the Ohio conference (covering western and southern Ohio) were more numerous in Columbus than in the other large cities of this area. Rev. George F. Barber of Glenwood, the largest Methodist church in the capital, exchanged places with Rev. E. L. Motter, Lima district superintendent. Rev. Joel M. Wareing, Cincinnati, comes to Third Avenue church, Columbus, succeeding Rev. C. E. Chandler, who goes to Trinity church, Cincinnati, in place of Rev. R. H. Bready. In Cincinnati Rev. James Thomas becomes pastor of Hyde Park church as successor to Rev. Earl Hoon, who recently went to Seattle. Rev. C. E. Turley of Dayton goes to the largest church in the conference—Epworth at Marion, with nearly 2,500 members. Rev. B. L. George of the Marion church was appointed district superintendent at Hillsboro in place of Rev. J. C. Roberts, who replaces Rev. F. E. Ross as pastor at Grandview in Columbus. Mr. Ross in turn succeeds Mr. Turley at Epworth church, Dayton. Rev. T. Wallis Grose, Springfield district superintendent, and Rev. E. H. Roberts of High Street church in the same city exchange places. From Lancaster First church of nearly 2,000 members Rev. T. B. Roberts was transferred to the equally large Trinity church in Lima. There he takes the place of Rev. E. S. Weaver, who comes to Franklin Park church, Columbus, to fill a vacancy caused by Rev. W. R. Polhamus' departure for Knoxville, Tenn. Rev. W. G. Seaman is the new pastor at Lancaster. The larger churches in Toledo had no pastoral changes, and Epworth was the only one of Dayton's principal churches to have a change.

* * *

The Pentecostal Celebration

Dr. William Oxley Thompson, president emeritus of Ohio State university, former moderator of the Presbyterian general assembly, former president of the International council of religious education and of the Ohio council of churches, will preside as general chairman of the "Centennial Pentecostal celebration," which is being arranged by the Ohio council of churches as a great popular Christian unity demonstration for the week of Jan. 19. The program includes the council's 11th annual Ohio pastors' convention, together with parallel gatherings of laymen, women and young people. Interdenomina-

(*Continued on next page*)

crease in the per capita consumption of intoxicating liquor for each year during the past five years."

A Stupendous Church Fortune

The annual report of the corporation of Trinity church, New York city, indicates that this church has a realty value of 15 million and an income of $1,462,340. The corporation lists its total assets at $16,923,956, of which close to 90 per cent represents the 15 million book value of productive real estate. "Not all of the corporation's property is included in the $15,000,000 book value of realty. It does not include churches, chapels, schools, and burying-grounds. Trinity church and graveyard, occupying the equivalent of about two square blocks in the heart of the financial district, might easily command a market approaching, if not exceeding, the book value of all productive realty."

OHIO CORRESPONDENCE

(*Continued from preceding page*)

tional conferences on organic unity and group discussions of local church consolidation and cooperation will be conducted. A pageant on Christian unity is being written for the occasion by Miss Helen Willcox of Pasadena, Cal. An interdenominational communion service will come as a climax on the closing day.

* * *

And So Forth

Among important events on the ecclesiastical horizon are the 60th anniversary celebration of the Women's Foreign Missionary society of the Methodist church, to be held in Columbus, Oct. 23-30, and the special session of the general convention of the Christian church in Piqua, October 22-30, called for consideration of the proposed merger of that communion with the Congregational churches. . . . Efforts are being made to interest clergymen of the state in the Ohio Welfare conference, composed of professional social workers and public officials and others interested in welfare activities; it will hold its annual session in Dayton, Oct. 8-11. . . . Actuated by a desire to return to the pastorate, Dr. R. B. Blyth left the executive secretaryship of the Toledo council of churches September 1 to accept a call to First Congregational church, Burlington, Ia.; he came to Toledo four years ago from the church council secretaryship in Minneapolis, and before that he had a Congregational pastorate in Cleveland. * * * Cincinnati churches, with their neighbors across the river in Kentucky, are preparing for a campaign of visitation evangelism, which will open Oct. 20 under the direction of Dr. A. E. Kernahan and associates.

VINTON E. McVICKER.

Dr. Moffatt in a New Role

It is reported that Dr. James Moffatt, famous translator of the Bible who occupies the chair of church history at Union seminary, has written a detective novel, which is to be published this autumn.

Northern Baptist Seminary Has Record Enrollment

The enrollment before opening of the Northern Baptist theological seminary, Chicago, is said to have been the largest in its history. Practically every dormitory room was engaged. A gift of $15,000 toward the work of the department of public speaking is announced.

C. F. Andrews Investigates Mission Needs in Jamaica

Rev. C. F. Andrews, Indian missionary and intimate friend of Gandhi, returning to England from the country, a few weeks ago, at once decided to visit Trinidad and Jamaica to study the needs of Indian residents there and to counsel their leaders. The Indian Witness reports that "the Indian community in these West Indies islands are gravely troubled over certain recent developments and eagerly sought Mr. Andrews' help."

Colorado Methodists Sound Strong Social Note

The report of the conference of the Methodist church for the Denver area is a liberal document of the first importance. The closing paragraph indicates its trend: "We believe that the greater menace to our institutions is not the political or industrial agitator, but all those who stand

Is our present-day religion sufficient?

The PRESENT CRISIS in RELIGION

By Dr. W. E. Orchard

As minister of the King's Weigh House (Congregational) in London, Dr. Orchard is "one of the most picturesque and debated figures in English religious life." In this book he endeavors to analyze the exact condition of religion. He sees on the one hand a carelessness about spiritual things, and on the other an awakening to man's spiritual needs.

Dr. Orchard's analysis of the "present crisis" and his solution make vivid and inspiring reading—"a stirring summons to restore religion to its rightful place in life."—Religious Book Club Bulletin. $2.50

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The inescapable Galilean
THE GREAT CONJECTURE: *Who IS this Jesus?*
By Winifred Kirkland $1.25
Portrays Jesus as "the realest fact in the universe."

The manhood of Jesus
THE REDISCOVERY OF JESUS
By Fred Merrifield $1.75
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The meaning of Christianity
TRUTH AND THE FAITH: *An Interpretation of Christianity*
By Hartley Burr Alexander $3.00
A modern mystic's thought of Christianity, called, by Joseph Fort Newton, "a sheer delight, even when one does not always agree."

And the new books for fall—Watch this column for fuller announcement.

Is Christianity out-moded?
DO WE NEED A NEW RELIGION?
By Paul Arthur Schilpp $2.50
Introduction by Eugene W. Lyman
Present-day Christianity shown to be a caricature of Christianity, and helpless in the face of contemporary problems. What to do about it.

A short philosophy of religion
CONFLICTS IN RELIGIOUS THOUGHT
By Georgia Harkness $2.00
"Clear, straightforward, and logical . . It should reach a wide public outside the classroom."—*Edgar S. Brightman, Boston University.*

Should the churches unite?
THE REUNION OF CHRISTENDOM
Edited by Sir James Marchant
(October) $3.00
Outstanding leaders in each of the branches of the Christian Church, Catholic and Protestant, high and low, established and "free," speak in representative capacity on the prospects of reunion.

God, freedom, immortality
TRUTHS TO LIVE BY
By J. Elliot Ross (October) $2.00
Introduction by Glenn Frank
Talks to college students, by a Catholic priest, have been worked over into a book that transcends all creedal boundaries.

The ruin of boyhood faith
ROBBING YOUTH OF ITS RELIGION
By James F. Halliday (October) $2.00
A cruel autobiography, but the same thing has happened to many. Boyhood faith wrecked, and a man's faith built on the ruins.

The story of schism
SOCIAL SOURCES OF DENOMINATIONALISM
By H. Richard Niebuhr (November)
A critical account of the secularization of Christianity.

Miracles
MIRACLE IN HISTORY AND IN MODERN THOUGHT
By C. J. Wright (November)
The history, theology, and philosophy of miracles.

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in the way of the development of justice and the possibility of the fullest self-realization of the lowliest citizen." The attitude of the conference leaders on compulsory military training is clear. Instead of contenting themselves with platitudes in regard to the horrors of war, they object specifically to required military training for students of the Colorado School of Mines and the Colorado Agricultural college, saying they will use "every just and democratic means" at their disposal to bring about a change, and commend the University of Colorado because "it has remained free from this encroachment of the war department on our system of higher education." Even those who do not agree with them cannot fail to congratulate the members of the conference for their courageous utterance. In dealing with the labor situation the ministers are equally plain-spoken. They indorse collective bargaining and "a more equitable division of the profits of industry, especially in the coal industry, which has witnessed so much suffering and bloodshed," and congratulate the Rocky Mountain Fuel company, for carrying out the recommendations of the church and dealing with labor through representatives of labor's own choosing. The conference likewise does not hesitate to discuss the increase in value of shares in the Great Western Sugar company in the resolution regarding wages paid adults and children in the beet fields. The Rocky Mountain News, in a leading editorial concerning the report says: "This report proves that the Methodist ministers of Denver consider it their duty to point out and seek to remedy industrial as well as social evils and that they recognize that prohibition is not the only problem which confronts the state and nation. They are to be commended, not alone for their breadth of vision, but for the courage and honesty they have displayed."

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A Revealing Church Survey

The Federal council bulletin reports some findings of a survey carried on at the University of Chicago in cooperation with the Congregational Missionary and Church Extension society of Chicago. A study has been made of the Protestant and Catholic practice in locating churches. Here are some facts revealed by the survey: The two religious groups minister to approximately the same number of people, but in carrying on their ministry Roman Catholicism has 253 parishes in the city and Protestantism has 1,000. That is, Chicago Protestants have built four times as many churches as the Catholics to care for the same numbers. The average number of people in a Catholic parish in Chicago is 2,250; in a Methodist parish 179, in a Baptist parish, 188. A further study shows that, generally speaking, Protestant churches have found it necessary to retreat from the downtown sections to choicer residential areas as the character of the population has changed, but Catholic churches have stayed. In the period under review, for example, only two Catholic churches had failed to maintain themselves, while 22 churches of a single typical Protestant denomination had surrendered.

Methodist Bishop Reports Religious Activity in Alaska at Low Tide

Bishop Titus Lowe, of the Methodist church, who has recently returned from a month's visit in Alaska, reports that he found religious activities there at low ebb. The holdover from the early period of denominational rivalry, he says, is a serious handicap. He praises, however, the work of such institutions as the Sheldon Jackson school in Sitka and the Jesse Lee home at Seward. He closes his report: "I am very, very sure that if the Christian church is to make any really vital impression upon Alaska in the next quarter of a century it must be through the medium of the most fraternal and the most complete cooperation. There is no reason for competitive activity. There is abundant scope for sacrificial cooperation. In this cooperation there is added honor for our Lord and Savior."

Honor for Pioneer Japan Missionary

Dr. Susan A. Searle, who has served for 40 years in Japan under the American board in educational work, has been presented the blue ribbon medal from the emperor. Miss Searle was born in Niles, Mich., and graduated from Wellesley college in the class of 1881.

Gov. Roosevelt Honors Bishop McConnell

During the summer Bishop Francis J. McConnell, of New York, was honored by Gov. Franklin D. Roosevelt by appointment as one of the three members of the Old Age Pension commission recently created by the state legislature.

G. K. Chesterton Says Civilization Not to Be Founded on Science

Writing on "The Frivolity of Science" in the New York Herald Tribune, G. K. Chesterton considers some of the theories that have gone the way of the scrap pile, and speaks particularly of some modern scientific ideas. Closing the article he comes to this conclusion: "If we are to rebuild our cities or reestablish our citizens according to the curves of relativity or the pedigrees of Mendelianism, then it does become relevant to remind the scientists of today that something totally different was taught by the scientists of fifty years ago, and something totally different will probably be taught by the scientists of fifty years hence. Then, indeed, we have a right to explain to them that we decline to have a new morality every fifty years. It is obvious that we can not perpetually dig up the foundations of society to suit

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The same scholarly taste evidenced in Caroline M. Hill's "World's Great Religious Poetry" is here, on every page. The book is a significant cross-section of modern life, not merely a collection of random love poems. This so-called jazz age has produced a wealth of genuine poetry which has love as its theme—and Mrs. Hill has brought the very finest of this poetry together in these pages.

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the fashions of science. And it is equally obvious that most of these hypotheses are as fugitive as the fashions in hats or whiskers; that the furry lemur may last no longer than a particular sort of furry muff; that the curve of space may vanish like the cut of a coat. . . . The conclusion of common sense is that whatever else it may be founded on, a civilization ought not to be founded on science."

Special Correspondence from Chicago

Chicago, September 14.

SINCE William B. Shearer entered suit against a group of shipbuilding corporations, asserting that he was paid $51,-230, and asking for the balance of $257,-655, which he says is due for services rendered in lobbying and spreading propaganda against naval reduction, particularly during the arms conference at Geneva which, he claims, his efforts had much to do with scuttling, I have looked eagerly through the editorial pages of the Chicago Tribune to see what that earnest and indignant opponent of lobbies and propaganda might have to say about it. For be it known that, Sunday after Sunday as well as frequently through the week, for months on end, the Tribune printed lengthy leaders protesting indignantly against the alleged church lobby working for peace and prohibition. It was reprehensible that such activities should go on. But I find no indication of shocked surprise, nor is there any such violent thundering against the alleged shipbuilders, propaganda as was let loose against the church. Indeed, it is the church and the pacifists who still get it. For the extent of the Tribune's protest is editorial approval of Richard Washburne Child's demand that the investigation demanded by President Hoover "should include not only the shipbuilding activities which have shocked the President, but should extend also to lobbies carried on by employes of church organizations and of fanatic pacifist machines. . . ." A cleverly drawn cartoon by McCutcheon bears the same message. And there you have it. It becomes rather evident that the Tribune's righteous indignation is not so much against lobbies, as such, as against the aims and purposes of some of them. But not all the Chicago papers share the Tribune's view. That great newspaper, the Chicago Daily News, vigorously blows away the smoke screen which the Tribune would lay down. Discussing the professed inability of some persons to discern any moral difference between well paid lobbyists employed by corporations interested in public contracts and the propaganda of radical pacifist, religious or other organizations in favor of reduced armament, outlawry of war or American entry into the world court or league of nations, the Daily News says: "Open propaganda, even though it be extreme and unsound, propaganda supported by voluntary contributions of disinterested citizens anxious to promote international amity and cooperation, cannot be compared in any respect with conspiracies of contractors and commercialized jingoes to sabotage deliberate, careful governmental efforts to advance the cause of world peace. Free and critical discussion of all points of view is of the essence of popular government. It is both possible and necessary to put an end to secret conspiracies by persons seeking to gain personal profit from heavy armaments and their under-cover agents—"observers," pseudopatriots, mendacious poisoners of public opinion, venal sowers of seeds of hatred between nations. President Hoover and the aroused senators have the support of the public in their demand that jingoism operating on a cash basis and alliances between potential bidders for government contracts and their paid propagandists be exposed."

Church and Other Lobbies

* * *

Pity the Poor Student

"Sinister Shadows," recently from the press and product of the pen of Col. Edwin M. Hadley, of Chicago, military intelligence officer during the war, adds another volume to the number picturing, in what is meant to be a serious fashion, the alleged subversive tactics of educators, social workers and others. To those who know the people and the facts, it is a joke. Among the middle western universities on the author's blacklist are Chicago, Illinois, Wisconsin, Iowa, Minnesota and others; and among the persons in this area named as dangerous are Jane Addams, Clarence Darrow, Zona Gale, Paul Douglas, M. V. O'Shea, Senator LaFollette and a few more. One feels like doing something desperate in an effort to get himself listed in such distinguished company. The evil thing these persons are doing is to further Soviet Russia's dream of conquest of America by "boring from within" in the colleges and universities, spreading socialistic propaganda, and creating dissatisfaction with the American political establishment among impressionable students. The book is recommended to those who find professed humorous literature a bit flat.

* * *

Adult Educational Council Formed

The success of the Chicago Forum during the past several seasons has had no small part in encouraging the organization recently of the Adult Educational council of Chicago. The Forum council will be merged in the new Adult Educational council and Fred Atkins Moore, who has given the Forum such admirable leadership, will continue as executive director. The council, with its slogan "Keep on Learning," expects to function in the field of education as does the association of commerce or the church federation with business and church groups. Among Chicago educators supporting the movement are Supt. of Schools William D. Bogan; Pres. Walter Dill Scott of Northwestern and Pres. Robert M. Hutchins of Chicago; Father Frederic Seidenberg of Loyola university; Lorado Taft and Allen D. Albert of the World's Fair committee. A number of nationally known educators will attend a conference called by the council to be held at the Palmer house Oct. 19.

CHARLES T. HOLMAN.

"Only One Modernistic Church In America"

Ralph Adams Cram, famous American architect and apostle of the gothic, is quoted as saying that "there is only one modernistic church in America — the Boston Avenue Methodist church of Tulsa,

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Okla. This church is given special write-up in the October issue of the Western Architect, Chicago.

Canada's Prime Minister Talks On the Churches and Religion

At the recent general assembly of the Presbyterian Church of Canada, Premier Mackenzie King, of Canada, spoke of the worth of the church. "The worth, influence and power of the truth are growing daily," he said. "I have a growing conviction of the place the church and religion hold in the life of the nation and the world, but especially in the influence of the rural church and the country preacher. Ministers in villages and small communities all too infrequently realize the far-reaching effect of their work. . . . The greatest endeavor in the lives of men should be cultivation of what I term the right attitude. And in obtaining that right attitude there is no influence comparable to that of the church—a church not diverted by this sideshow and that sideshow, but concerned with the eternal verities. I frequently view with cynicism, contempt, and even grief, the advertisements I see outside some churches, trying to compete with the movies, because I feel that the people who are drawn by that sort of thing go away with as little permanent profit as those attending some other forms of entertainment. Let the church get down to realities; back to her true mission of spiritual things. And if the church does that, then the application of religion will take care of itself. If I were a preacher I would preach on this text every Sunday of my life: 'Let this mind be in you which is also in Christ Jesus'—that mind which is concerned with intellectual and spiritual things."

Wooster College Drive Succeeding

The endowment drive to raise $1,500,000 for Wooster college, Presbyterian institution at Wooster, O., is more than one-third completed. The local and alumni subscriptions have been over-subscribed, with a half-million and more raised. The slogan of the campaign is "Keep Wooster a small college."

To Dedicate Restored Home of Livingstone in October

The restoration of David Livingstone's old home at Blantyre, Scotland, is reported about complete, and it is planned to hold dedication exercises next month. The building will be used both as a mission center and as a museum.

Reports 60,000 Protestant Churches "Dead"

Sixty thousand of the 200,000 Protestant churches are "dead;" within a year they gained no new membership; perhaps 40,000 more gained one or two new members, while between 7,000 and 8,000 churches stand vacant and deserted, according to Frederick L. Collins, writing in the Woman's Home Companion. "Shall we bury these dead churches?" he asks, quoting figures furnished by the Men's Christian Church league to show the sterility of so many institutions. His answer is yes. The Men's league declared that it had been misled for some time by the glowing reports of growth in all churches. They discovered, however, that instead of the 1,115,000 gains for 1928, the figures heretofore have represented births into families inactively connected with the church and of persons who moved from one community to another, being enrolled again and again without being stricken from the rolls of the original church. In short, the poll proved to be entirely inaccurate and the league continuing its work, found 32 per cent of the churches actually sterile. Setting about to remedy the situation, the league proposes to put its members, as individuals and as Sunday school classes, to work building up genuine, fresh membership.

Rev. Clinton Wunder Leaves Rochester Church for Business Connection

Rev. Clinton Wunder, who came from Rochester seminary eight years ago to the pastorate of the Baptist Temple, Rochester, N. Y., surprised his congregation there two weeks ago by announcing his resignation. He leaves the ministry to become associated with the firm of Ward, Wells and Dreshman of New York city, specialists in philanthropic, educational and religious financing. Dr. Wunder asked for immediate release from his church responsibilities, but stated that, if the congregation desired, he might continue as preacher until a successor could be found. Since Dr. Wunder's coming to the temple, the

The social cry of today echoes through these included hymns:

"A BROTHER OF ALL THE WORLD AM I."
"WE KNELT BEFORE KINGS, WE BENT BEFORE LORDS."
"THESE THINGS SHALL BE—A LOFTIER RACE"
"FROM THEE ALL SKILL AND SCIENCE FLOW"
"CREATION'S LORD, WE GIVE THEE THANKS THAT THIS THY WORLD IS INCOMPLETE."
"GOD SEND US MEN WHOSE AIM WILL BE, NOT TO DEFEND SOME ANCIENT CREED."
"MADE OF ONE BLOOD WITH ALL ON EARTH WHO DWELL."
"HAIL THE GLORIOUS GOLDEN CITY."
"WHEN WILT THOU SAVE THE PEOPLE?"
"O, GOD OF EARTH AND ALTAR."
"O, BROTHER MAN, FOLD TO THY HEART THY BROTHER."
"MY MASTER WAS A WORKER"
"WHERE CROSS THE CROWDED WAYS OF LIFE."

HYMNS OF THE UNITED CHURCH

CHARLES CLAYTON MORRISON *and* HERBERT L. WILLETT, *Editors*

in your pews indicates that the leaders are alive to the higher standards of worship prevailing today in the better churches. With its high dignity, its persistent note of service and brotherhood, its sustained spirituality, its expression of Christian unity, it is the perfect book for adoption by *churches with ideals* at the beginning of this new season.

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REV. JAMES McGEE, First Baptist Church, Flint, Mich.

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REV. R. W. MERRIFIELD, Rosedale Congregational Church, Kansas City, Kan.

"All the hymns are usable, as the book contains no trashy words or music, but gives us the very best of both the classic and the newer hymns."
REV. LEWIS W. MOODY, United Church, Alexander, Iowa.

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church's offerings have been trebled; a three million dollar office building and church has been erected, and 1300 new members have been added to the membership. Several years ago the church insured its pastor's life for $100,000.

Early Monotheism in Egypt

Prof. James H. Breasted, director of archeological research of the University of Chicago, announces that monotheism existed in Egypt 800 years before Hebrew history.

Dr. Stidger Addresses Advertising Convention in Berlin

Dr. William L. Stidger, professor of homiletics in Boston university school of religion, and minister at Copley Methodist church, Boston, has recently returned to America from Germany, where he delivered an address at the International Advertising convention in Berlin. Dr. Stidger's first sermon after his return was on the theme, "America for Me."

Chicago Ministers to Meet Sept. 30

The first monthly union ministers meeting of Chicago will be held in the Chicago temple auditorium Sept. 30. The chief speaker will be Rev. Merton S. Rice, of the Metropolitan Methodist church, Minneapolis. His subject will be "The Preacher and His Task." The keynote message will be given by Rev. Asa J. Ferry of Edgewater Presbyterian church. The meeting will be followed by a series of denominational luncheons at the Hotel La-Salle.

Dr. Beaven's Farewell Sunday At Rochester Baptist Church

Rev. A. W. Beaven, who is beginning his work as president of the Colgate-Rochester Divinity school, closed his 20 year pastorate at Lake Avenue Baptist church, Rochester, on Sept. 8 and was tendered a farewell reception by the members of the congregation on Monday evening following. During the 20 years of Dr. Beaven's pastorate there have been an average of 74 baptisms a year; an average number of members received of 166 a year. The contributions for the 20 years for current expenses totaled $509,000; for benevolence, $593,000. On Sept. 15 the new Lake avenue minister, Rev. W. S. K. Yeaple, was installed. Among those who had part on the program were Dr. Beaven, Dr. C. H. Moehlman, Dr. D. B. MacQueen and Dr. Yeaple.

The New Dean at Northwestern

Dr. Clarence S. Yoakum, director of the bureau of university statistics at the University of Michigan, has been appointed dean of the college of liberal arts at Northwestern university, to succeed Dr. Raymond A. Kent, who has become president of the University of Louisville.

BOOKS RECEIVED

George Washington, by Shelby Little. Minton, Balch & Co., $5.00.

Barter, a Drama in Four Acts, by Urban Nagle. Longmans, $1.50.

The Rich Young Man, by G. M. Attenborough. Stokes, $2.50.

The Ginger Cat, by Christopher Reeve. Morrow, $2.00.

The King's Market and Other Studies, by Fred B. R. Hellems. University of Colorado, $1.00.

Pacifism in the Modern World, edited by Devere Allen. Doubleday, Doran, $2.00.

Invitation to Danger, by Alfred Stanford. Morrow, $2.50.

Conflicts in Religious Thought, by Georgia Harkness. Henry Holt & Co., $2.00.

Pass on the Torch, by Allen Eastman Cross. Pilgrim Press, $1.00.

Present Day American Stories, by Conrad Aiken and others. Scribners, $2.00.

Preaching with Authority, by Edwin DuBose Mouzon. Doubleday, Doran, $2.00.

Twentieth Century Love Poems, compiled by Caroline Miles Hill. Willett, Clark & Colby, $2.50.

Turning points of General Church History, by Edward L. Cutts. Condensed and revised by William C. Piercy. Macmillan, $2.25.

Cease Firing! and other stories, by Winifred Hulburt. Macmillan, $1.50.

Chicago, the History of its Reputation, by Henry Justin Smith and Lloyd Lewis. Harcourt, Brace & Co., $5.00.

A Curious Life, by George Wehner. Horace Liveright, $2.50.

Crime, Degeneracy and Immigration, by David A. Orebaugh. Badger, $3.00.

A Victorian Village, by Lizette Woodworth Reese. Farrar & Rinehart, $3.00.

Forty Years With General Electric, by John T. Broderick. Fort Orange Press, Albany, N. Y., $2.50.

The Book of Job, a Biblical Masterpiece, by Newton Wray. Hamilton Bros., Boston.

Jesus or Christianity, a Study in Contrasts, by Kirby Page. Doubleday, Doran, $2.00.

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A Preface to Morals
By Walter Lippmann

Read the brilliant first chapter—everybody is talking about it. It reveals the disillusionment of today, and the rest of the book is a reaching out by a great editor after a religious faith. ($2.50)

Our Economic Morality
By Harry F. Ward

A brave book in that it attacks the weakness of the church in its handling of the deplorable economic conditions of modern life. ($2.50)

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By Lynn Harold Hough

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The Recovery of Jesus
By Walter E. Bundy

This book confronts us with the urgent Christian problem of getting back to Jesus as he actually was with a view to his rehabilitation. Dr. Bundy believes that Christianity must be more than a powerful and efficient organization. It must be a spiritual movement that claims and commands the hearts of men. ($2.50)

The Making of the Christian Mind
By Gaius Glenn Atkins

'If a minister can purchase but one book a year this volume should be the choice for the current year." (Presbyterian Advance.) A "contour history of Christianity." ($3.00)

NEW BOOKS

The Bible Through the Centuries: Herbert L. Willett

Here at last is the book which covers the whole field of the what, why, and how of the Bible. Numerous volumes on the Bible have come from the presses during recent months, but they have treated one or two phases of this subject: how the Bible came to be, how to use the Bible in our day, etc. This new volume of Dr. Willett's tells the whole fascinating story: the origin of the Bible and the background of its making; who wrote it, and why; how was it inspired; the bearing of its various parts; the Bible today—its various new translations, the new understanding that the findings of archeology have given us of the book; how its truth is to be applied to our life; the Bible as literature—history, prophecy, poetry, wisdom, etc.

The book has authority—Dr. Willett was for many years professor of Old Testament and Semitics in the University of Chicago. It is readable—for a score of years the author has been the most popular lecturer on the Bible—in Chautauquas, churches and lecture courses. Furthermore, the book has been written out of a great faith in and love of the Bible. "The Bible Through the Centuries" is the book we have all been waiting for, and it is just published. ($3.00)

Man's Social Destiny: Charles A. Elwood

"A vitalizing tonic with which to meet the current cynicism about human nature," reported the Religious Book Club, as they selected it for the book of the month to go out to their members. Dr. Elwood's scholarship "opens up a new confidence in the possibility of remaking our social life," writes Dr. Samuel McCrea Cavert, who says further: "Religion must lay hold of scientifically tested knowledge of human life, and science must lay hold of the religious spirit—that is the central thesis which runs like a golden thread throughout the fabric of this work."

"A scholarly, thought-provoking survey of human trends; a clear look ahead along the road over which mankind is moving," says Raymond B. Fosdick of the book. ($2.00)

Leaves from the Notebook of a Tamed Cynic: Reinhold Niebuhr

Says the Outlook: "In this book Reinhold Niebuhr opens up his heart and mind. His observations are penetrating . . . Would that every clergyman could read the book! It would help him to see himself in a better perspective. It ought to be listed as required reading in theological seminaries . . . It is a hopeful sign that so much religious re-thinking is being done today . . ."

Says the Emporia Gazette (William Allen White's daily): "The author is intelligent and fearless and he throws his English with neatness and precision. In the end one gets at his philosophy, and we have a book which should be in the hands of every person who loves the truth and is willing to change his estimate of it when facts change." ($2.00)

Love the Law of Life: Toyohiko Kagawa

Kagawa's first book went through 180 editions in Japan. This new book, never before published, is a Kagawa book for English readers. Some chapter titles: Love and Creation, The Evolution of Love, Love and Marriage, The Ethics of Love, Love and Law, Love and Violence, Love and Economics, Love and Labor, Love and Science, Love and God. Twenty-two chapters in all. Rufus M. Jones, in his introduction to the book, says: "Kagawa is one of the striking phenomena of the Christian world today. He is not a man behind a pulpit; he is a demonstrator in a laboratory. He is showing, once more, that Christianity is not talk, it is action; it is not words, it is power." This new book IS Kagawa. ($2.00)

Do We Need a New Religion? Paul A. Schilpp

Says Prof. Eugene W. Lyman, in introducing the book: "Professor Schilpp has effectively set forth the need that the Christianity of the churches should itself be redeemed through a new recovery of the Christianity of Christ . . . Both in spirit and in substance his searching and constructive thought will be welcome to those who are seeking a forward-looking interpretation of religion. ($2.50)"

NEW BOOKS

The Present Crisis in Religion: W. E. Orchard

Dr. Orchard contends that our present-day religion is not sufficient for the demands made upon it in the realms of the personal, social and international need. He sees multitudes of people for whom religion is not a living issue. Yet he says they are looking for a reason for living which only religion, intelligently comprehended, may give. The "way back" is the mystical approach to life, through prayer. ($2.50)

The Heights of Christian Living: Doremus A. Hayes

This is a study of the Sermon on the Mount. The discussion proceeds on the assumption that Jesus meant what he said in his teaching on the Mount. A valuable book of sermon suggestion for ministers. ($2.00)

The Mansions of Philosophy: Will Durant

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